The Priest

Edited By Priests For Priests

May, 1951

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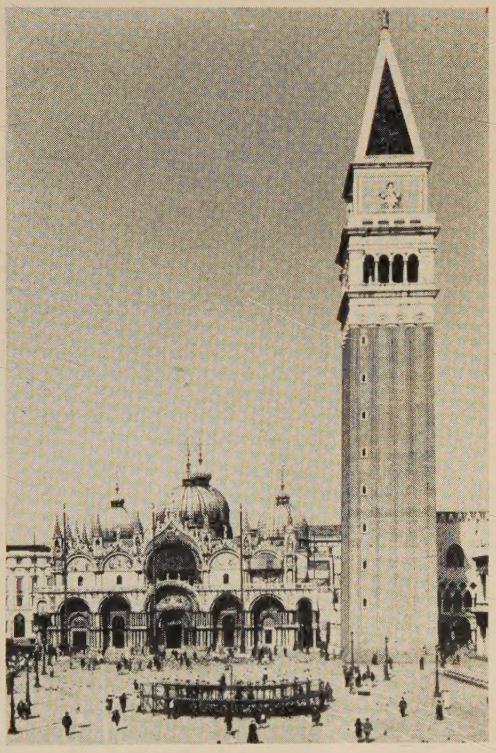

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That Catholic Daily

"HOW'S **The Sun Herald** doing?" We wondered, too, so we wrote out and asked the editor, Bob Hoyt, for a bill of particulars.

He reports that their circulation now stands between 9,500 and 10,000, covering 48 states and reaching across both oceans. They started last October, remember, and then, with only 7,000 subscribers, started to sink. An appeal brought in $10,000 within two weeks—and they're still in business.

The staff numbers 32 members of a quasi-family, plus 11 employees. The 32 call themselves a "community of work." They don't take vows, nor does the community try to exercise any control over where or how people live—except as commitment to the work and to the state of poverty affect life outside the community. But Hoyt insists that they are neither a religious community nor a lay-religious hybrid. He calls it rather "an experiment in finding the form in which lay people can do vocational work in referring temporal institutions to Christ."

Most of the staff are Catholic college graduates and there are several ex-seminarians. They are about equally divided between men and women. There are more single

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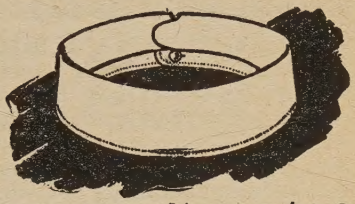

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than married, but they have had one all-staff wedding, and Hoyt says there is another one coming up, so that will alter the picture some little. The majority of the staff are in their twenties, several are in their thirties, and they recently acquired a 51-year-old New Yorker.

"An Instrument of the Devil"

A statue of St. Francis de Sales guards the United Press newsticker and Bishop O'Hara blessed it, but it still spews out assumptions, prejudices, and outlooks dyed a deep-rich pagan. Bob Hoyt calls it "an instrument of the devil."

"It's interesting," he says, "how very far their reports can get from simple and obvious realities." **The Sun Herald** is trying to develop a technique by which such things can be made apparent.

"We get most comment on our foreign coverage, which is a little heavy with analysis but which gives points of view and facts nowhere else available. A professor of Political Science at Notre Dame said that no other daily in the country can match our foreign coverage. We get comments good and bad on editorials, and a lot of praise for features (columns). The main work still ahead of us is the building up of a system of reporting, both here and abroad."

So far, the only subscribers we've met have been intellectuals of the type who subscribe to **Commonweal, The Catholic Worker,** or **Integrity,** which leads us to wonder if **The Sun Herald,** like **Commonweal,** will settle into a groove

THE PRIEST **MAY, 1951** **VOL. 7, NO. 5**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

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Catholic Appeals Preferred

But this shouldn't surprise anyone, because Catholics contribute millions of dollars to welfare agencies every year. Perhaps most of this money goes to those non-sectarian organizations which solicit their support. However, since most of us Catholics would rather aid an organization of our own faith you can readily see how much money you are depriving yourself of by not bringing your problem to their attention.

The Proven Road To Success

Some appeals carry a stronger weight with women; others with men. Whichever yours is, you can reach them through these lists of Catholic executives — elderly men and women — contributors — wealthy widows — single or married women. These are the types of Catholics which have contributed hundreds of thousands of dollars to those priests who have used our service during the past dozen years. Why not therefore give them an opportunity to include your organization in their contributions? Because the names change about 20% and 10,000 new ones are added every year, this means that the lists are kept fresh and accurate at all times. Our folder PRI shows how easy it would be for you to get started on the road which so many priests have traveled so successfully. Remember, it's FREE.

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of 14,000 circulation for the next quarter century. We had hoped it might be able to win its way and hold its own against the average Hearst or Scripps-Howard paper. Perhaps we were misled by the instant success of Life and Time. But then, in the Catholic field, you have a parallel to that in Our Sunday Visitor: founded in 1912, it was circulating 200,000 by May of 1913, 400,000 by 1914.

There is a mysterious formula for mass circulation among Catholics. We spent several hours last week discussing it with Mr. J. J. Gilbert who is, certainly one of the most fascinating personalities down at NC-News Service. Anyway, Our Sunday Visitor and The Register have discovered that formula. They never showed it to us, either in Huntington or Denver, but we're sure it's based on an assumption that the typical Catholic is not an intellectual, that our congregations follow the universal American pattern: 5% think—15% think they think—and the remaining 80% would rather die than think.

Correction

OUR sincere apologies to Columbia, most widely circulated of all our Catholic magazines (738,080). Extension ranks second instead of first, as we had put it in our April issue.

Suspect Revelations

SOME time ago we received through the mail—and it's our impression that every priest in the Directory received through the mail—a leaflet transmitting "Messages of Our Lady to Priests."

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word, "have been translated from the original Italian with utmost care. The aim of the translator was not literary, but simple fidelity to the exact words of our Blessed Mother.

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"We intend in no way to anticipate the judgment of the Church on the supernatural origin of these Messages. It is enough to read them humbly to sense that if the Blessed Mother spoke, she could not have spoken otherwise.

"The picture on the frontispiece was drawn by this privileged person who received the Messages although she had never studied drawing or painting."

Printed in 1949, the leaflet bore an American Imprimi Potest, Nihil Obstat, and Imprimatur.

When we read the warning published in **Osservatore Romano**, and reprinted it in the March **Priest**, against printing leaflets and pictures bearing "messages from the Most Holy Mother of God to priests," we thought of that leaflet right away.

Father Paschal's Letter

In response to our letter, Father Paschal of the Grail Office at St.

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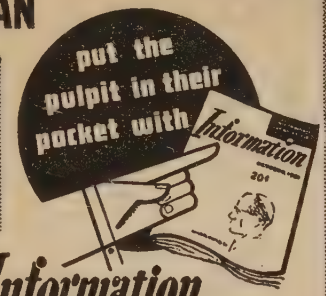

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Meinrad, a distributor of the leaflet, wrote as follows:

"It really poses a problem, for a number of very responsible persons are involved in the publication of it. I have a copy of the original that has the Imprimatur of the Bishop of Foggia in Italy. I also know that an official of the Holy Office gave his approval of the English translation. Now I understand that the person to whom these revelations were being made over a long period of time is under suspicion—that is, that the extraordinary occurrences seem to be traceable to diabolical origin.

"Actually, this warning from the Vatican is not a condemnation. In the Acta you will find a few years before the War the same kind of warning about Padre Pio, stated in more severe terms.

"What I have written above does not mean that I oppose the opinion or warning, but rather that I am not excited about it. When dealing with mystics, there is much confusion, as any authentic account of genuine mystics reveals. LaSalette is still controverted, for example. And, just recently, Newman Press in Westminster, Maryland, has published a book on Teresa Neumann pointing the finger of doubt and suspicion at her.

"We are not distributing this 'Triple Message,' nor is the Reparation Society, according to word from Father John Ryan, S.J. Also, the Nihil Obstat and Imprimatur have been withdrawn because of this warning from the Vatican.

". . . . In passing, I might remark that it would be a good idea for priests to read a couple of good works on Mystical and Ascetical Theology. Dr. Pascal Par-

ente of the Catholic University has a book on each of these, published by Herder in St. Louis."

Something For Our Cover?

OUR covers have so far featured pictures of some fifteen cathedrals and shrines of interest throughout the world. It occurred to us recently that one or another of our readers might have something worthwhile along this line. We would be happy to consider contributions for our cover. A large glossy would be needed for reproduction. Materials should be addressed to Mr. Martin Greven at our business office in Huntington, Indiana.

Of Therese Neumann, What?

A RECENT NCWC news release about Therese Neumann caught our eye—this past Good Friday for the first time in twenty-five years Therese did not experience the usual mystical phenomena. Father Naber, the village priest, announced that Therese had had a stirring vision of the Passion of Christ but that her stigmata were not bleeding. In his opinion Therese had been relieved of this trial because it was the anniversary and added that she had been told in ecstasy that "the sufferings would be for her to bear later on."

All this is quite in line with what one might expect. These things, altogether extraordinary, may come and go. They are most

Continued on page 385

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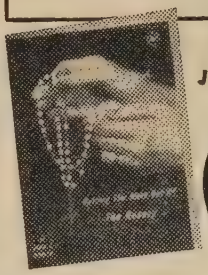

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The Priest

Vol. VII MAY, 1951 No. 5

Editorial Comment

Appearance and Reality

OF the making of Communists there is no end! Yet at least one thing is now readily apparent: not all of them are made Communists of their own free choice. Equally apparent is it by now (even the State Department sees this) that countries are made communistic by treachery and violence and the practice of deceit raised to the level of the fine arts, by bluster and bluff.

One wonders what old Karl Marx thinks of the Dialectic from whatever point he views it now. History obstinately refused to read *Das Kapital.* It was bad enough in his own life time to have hailed the revolution again and again only to see it fail to come off; and the situation has not improved since then. It was Marx who wrote: "I do not trust any Russian. As soon as a Russian worms his way in, all hell breaks loose." Yet today it is Russia which stands before the world as the communist state par excellence. No urban proletarian uprising, once confidently foreseen, has yet taken place in England or Germany; and instead of the inevitable forward march of economics, understood only by Marx, we have seen the reign of accident and the rule of the haphazard. It was in no sense Marx the irrefragable theorist but Lenin the brilliant cold-blooded, unprincipled opportunist who made even this mockery of Communism possible.

Probably it would be truer to say that there are no communist countries. What we witness today is not Communism but, decked out in its feathers, the age old phenomenon of autocracy, tyranny, oppression, spoliation—call it what you will. But there are Communists. Just why, is always an interesting question.

"Red Emma" Observes

It was raised once more by the case of Larry Parks, an alleged actor, a confessed Communist, whose hearing before the House Committee on Un-American Activities was recently splashed all over the front pages. What makes a Communist?

Any number of answers come

to mind, all of them possibly valid. Emma Goldman, an anarchist rather than a Communist, furnishes us a neat logical division which we can use profitably here. Emma, some of our older readers will well recall, was once the darling of the American press. She was always good copy. Arrested over and over again as an agitator, a loud and persistent enemy of capitalism and imperialism, a protagonist of conscientious objection to war (for which she and her husband were deported during World War I) she could always be counted on by the yellow press when things got dull. "Red Emma," as she was often called, wrote in 1924 a book significantly titled *"My Further Disillusionment in Russia,"* from which we quote here.

During her stay in Russia, notes Goldman, she became acquainted with three classes of visitors who had come to "study the revolution" which was then manifesting itself in the Third Congress of the Third International. The first, the idealists, to whom the Bolsheviks were the symbol of the Revolution and the downfall of Czarist despotism, for the most part "became bitterly disappointed after the first few months and sought to get out of Russia." The second class, "journalists, newspapermen and some adventurers," with few exceptions, became the easy dupes of Soviet propaganda. Ignorant of the language, isolated from all but Bolshevik guides, they were content to spend a few weeks or months under government tutelage, happy thereafter to pose as authorities on this brave new world. "I remember my astonishment," writes Emma Goldman, "when I read in a certain London daily that the teachings of Jesus 'were being realized in Russia.' A preposterous falsehood of which none but a charlatan could be guilty." The third group, "the majority of the visitors, delegates, and members of various commissions" came to Russia simply to become "agents of the ruling party." These willingly became the echoes of communist leaders. They listened, acquiesced and applauded; they were after all nothing but hirelings.

American Delegates

Most conspicuous among these were the American delegates. Of them Goldman writes: "They accepted without question every proposition and suggestion . . ." Again, "The most flagrant intrigues and political machinations and brazen suppression of those who would not be cajoled or bullied into blind adherence found ready support by the American communist crew and the aides they had brought with them." In a word, "The American delegates proved themselves worthy of their hire." One of these had the audacity to write to a publication in the United States that "the workers in Russia control the industries and are directing the affairs of the country. They get everything

free and need no money." Others came home simply to repeat the same lies. It was a job at least. And the American people softened up by Walter Duranty and like journalists were gullible.

Emma wrote in 1924 but things hardly changed thereafter. One thinks of the groveling of Browder and Foster and the tergiversations of the *Daily Worker,* of the journalists who came back from Russia after World War II with glowing reports for the future, of those who hailed the "agrarian reform" in Red China, of the apologists for Red Spain. Nor is it possible to forget Yalta and Potsdam and the breezy boasts that one understood Uncle Joe. And there were those who counseled the dismissal of Chiang Kai Shek and the abandonment even of Formosa.

Part of the picture, too, was the public beating of one's breast and the confession to all the world of the wickedness of one's native United States. There were, till very recently at least what Arthur Koestler called "Babbits of the Left." One is not sure that they have yet ceased to exist.

Sentimentalists

These were the Wallaces and their fellow sentimentalists who searched their souls and writhed in agony, who found blood on their hands and grew faint — the blood of the oppressed Negro and the wronged share-cropper and the laborer defrauded of his just wage, and the Jew hunted like a quarry. (Occasionally but infrequently a particularly gifted searcher discovered evidences of discrimination against Catholics too.)

These were the liberals who thus faced a self-imposed dilemma: if Soviet totalitarianism is bad, American imperialism is equally bad. If the Soviets dispossessed and uprooted *in toto* the Crimean Republic, the Chechen Republic, the Volga-German Republic, banishing enormous masses to the Arctic, well, there were also the Hollywood purges, and nine script writers were dismissed from their jobs!

There were also the anti-anti-Communists. Their fallacy Koestler phrases as follows: "I am not a Communist. In fact I dislike Stalinist politics but I don't want to be identified with anti-communist Red-baiting, with the Hollywood purges and the Hearst press. . . If W. R. Hearst says that twice two is four I shall automatically hold that twice two is five or at least 4½." (1)

Were they in reality Communists as well as anti-anti-Communists? It is not easy to draw the line of distinction. They did not, most of them, hold party

(1) "Eight Fallacies of the Left Babbitt," in **Verdict of Three Decades,** edited by Julien Steinberg, Duell, Sloan and Pearce. The present writer is indebted to this extremely valuable work also for quotations from Emma Goldman, Trubetskoy, Chamberlin, Hicks and Silone.

memberships. Some of them had once earlier held cards which they relinquished in at least a partial disillusionment. In any case, in effect, they were *practical* Communists; they aided and abetted Communism. Loud and obstreperous, often in positions where they could exercise power over the media of expression—the movies, radio, the press—they did a great deal to soften up American policy, to influence politicians, to beguile the public and to undermine America. In effect they succeeded in befogging vital issues. Their achievement was the creation of an almost impenetrable smoke-screen behind which full-fledged Communists in security spread their lies abroad and "led captive silly [men and] women laden with sins."

To return to Larry Parks. Passing by the troublesome sympathizers, one may divide Communists into two classes: the idealists, who may or may not become disillusioned at last; the professional Communists who are after all nothing but politicians in the bad sense of an ambiguous term, even if politicians a cut above the average, more intelligent, more ruthless, consequently more efficient. Larry Parks was an idealist; he was the victim of a situation. In the words of the old ballad he is "more to be pitied than blamed." But his case has its own particular interest in spite of that. Or rather, precisely because of that.

We confess, indeed, that his "idealism" was not marked by any particular intensity and his allegiance wavered, that he cut quite a ridiculous figure and was revealed as cringing and vacillating. Worst of all, for an idealist, he seems to be a congenital cheapskate — "When I was a member of the Communist Party I paid dues ($2.00 per month!) and gave rather meager contributions. I don't think I'm a stingy man but I am known as a close man with a dollar." In a word we hold no brief for Parks. Granting that he told the truth we are interested only in the following remarks.

Certain Needs

"In 1941," said Parks, "being a member of the Communist Party fulfilled certain needs of a young man of liberal thought. . . . In 1941 (the date of his joining the party) the purposes as I knew them fulfilled my ideal of being for the underdog . . . I was 25, with certain liberal leanings and an idealist . . . No young man who isn't a liberal is worth his salt. . ."

There it is again. Communism passed for an ideal which the "liberal" found irresistible. It offered itself as the champion of the underdog. It was the cause of justice. It was the Way, the Truth, and the Life!

And behind the scenes pulling the strings were the professional Communists who gave these hollow-headed puppets the semblance of reality.

The peculiar efficacy of Com-

munism lies just here in its highly developed myth-making technique. From its first beginnings it has propagated itself by lies.

The initial lie, that it had served as the instrument of the freedom of the Russian people, history refutes. It was the Russian people who freed themselves from the Czar. In an accurate statement that should be more familiar than it is, Professor Eugene Trubetskoy pointed out that there probably had never been "a revolution so truly national in the widest sense of the term . . . Everyone made this revolution, everyone took part in it—the proletariat, the soldiers, the bourgeoisie, even the nobility—all the social forces of the land."

Only two important men were absent! Lenin returned to Russia a month after the Revolution; Trotsky, two months after, and he was not then a member of the Bolsheviki.

From March to November 1917 and from March to November only was there a democratic and free Russia under the direction of a provisional government which Kerensky headed as Prime Minister. Freedom ceased in November, for freedom forgot to protect itself. Lenin came to power in November, 1917.

Lenin's Bayonets

By election? When have Communists ever won an election? Lenin siezed power by a coup d'etat. Elections to the All-Russian Constituent Assembly were scheduled for November 25; critical issues confronted the new body-to-be. In that facile equation of Communism with "the people" Lenin proclaimed to his cohorts: "The people have the right and the duty to decide such questions not by a vote but by force." He set the ever-recurring pattern and used that force. The elections, if only for appearance's sake, had to be carried out. The result was that the Communists received only a quarter of the thirty-six million votes. Lenin's bayonets dissolved the assembly!

Still the myth went on: Communism had freed Russia; Communism stood for social justice and equality; Communist Russia was the worker's paradise; Russia was the model for the world and in Communism lay the hope of the future. Somehow, and we shall try to see how, the lie flourished. It was always Russia the Ideal which made converts to Communism and it is always disillusionment which is the burden of the confessions of apostates from it.

To William Henry Chamberlin in 1922, the Russian model was "the panacea for war and for all social injustice," a note which is typical of them all. "The fate of culture," said Gide in 1936 (who also lived to reverse his decision), "is bound up in our minds with the destiny of the Soviet Union. We will defend it." Looking back on his years of wandering in the Communist

maze, Granville Hicks concludes that he was "dogmatically convinced that salvation lay solely with the Communist party."

It is, however, Eugene Lyons' autobiography *Assignment in Utopia* which is the classic tale of the rude awakening. Lyons was bred in socialism. At thirteen he attended a socialist Sunday school. Thence he graduated to the Young People's Socialist League. At City College in New York the Revolution was "the rapturous harbinger of that great change in the glow of which we had warmed our spirits." In his first years of marriage "unhesitatingly I cast my lot with the Communists." Of his post as Moscow correspondent, he wrote, "If anyone ever went to the Soviet realm with a deep and earnest determination to understand the Revolution . . . it was the newly-appointed United Press correspondent." "Ardently if illogically," he adds, "I gave the Revolution credit for everything cultural that it had inherited from the Czarist era."

Then to him, as to all the others, came the day when his eyes were opened and he saw the enormity of the deception that had been practiced on him.

The Beatitudes

To turn back to our original question: What makes Communists? the answer becomes clearer. The professionals apart, converts to Communism have often represented, in varying degrees of course, the potentially best elements in our society. Communists have not infrequently been "they that hunger and thirst after justice," "the merciful," "the peacemakers"; some of them have suffered "persecution for justice' sake." If from exaltation some have sunk now to what Granville Hicks called sadly "suspicion of all certitudes," and if struggle has been replaced by apathy, there is tragedy. He can add with considerable truth of this waste of time and talent: "For what we did . . . I think we need not apologize. There is not one of these things that I would not do again. But I would not do them under the leadership of the Communist party, and that is the tragedy for all of us who were in the party or worked for it."

Certainly the Christian, above all, should be sensitive to this tragedy. How can he, of all men, fail to see the secret of the hold Communism can have on the minds and hearts of better men? The fascination it exercises is not its own. It appeals to virtues which are fundamentally Christian. It capitalizes on a restlessness which is in reality the desire for God—"Fecisti nos ad te . . ." Its wrath is not only Christian indignation at wrong; it is also the echo of the Old Testament prophets.

Christian Revolution

It is essentially an inverted spirituality, but as such, in Ignazio Silone's words, "Spirituality borrowed from the Western

world." One might even venture to say, as it is increasingly being said today, that there could have been no Revolution had there been no Christianity. In an extreme statement of this view Heinrich de Man has written, "I believe there never has been any attempt at revolution that was not Christian in origin. If there is no socialism in Asia, it is because there is no Christianity." (2)

In reality the tragedy is twofold: it touches us in two ways, in sympathy for the victim, and in chagrin at our own failure.

It is simply once more an instance of what seems to be a descriptive law: "The children of this world are wiser in their generation than the children of light."

So it is that Daniel-Rops records with grief a remark of a priest-friend: "Is it not a fearful thing for us to see that our most virulent enemies are inspired by genuinely Christian virtues? We are chastised by our own words, the words which we have received but have not been able to retain" *(Communism and Christians,* p. 266). They were standing at the time in a place which overlooked the great circus where early Christians had once laid down their lives "not to preserve the established order but to establish a new one."

—G. J. G.

(2) For an understanding of the positive significance of Communism one may well consult **Communism and Christians,** The Newman Press, the source of this quotation.

Facts About Canonization

Following are some interesting statistics on canonizations, old and new:

During the Holy Year, 22 canonizations and beatifications took place. Pope Pius XII, since his coronation 12 years ago, has elevated 42 saints and beati, exactly one more than Pius XI, who reigned for 17 years.

Pius X in 11 years created 15 new saints and beati.

Leo XIII made 29 in 15 years.

Pius VI created 18 between 1775 and 1799.

Since 1634, when Urban VII reserved the beatification of saints to the Holy See, 983 have been beatified. Of these 819 were martyrs.

Only 80 have been canonized in the last 326 years.

The Sacred Congregation of Rites is now studying 1000 causes.

These figures were compiled by **Our Vineyard,** Indian mission monthly.

"Via Coeli" for Priests

William A. Hinnebusch, O.P.

Restoring lost savour to the salt

EVEN Pullman cars have their grapevines. Before the California Limited pulled into Albuquerque, a day and a half after it had slipped out of Chicago, I knew that Brother George and Father Jim were also going to Via Coeli. George was a seminarian and Jim was a squirrel-like man who seemed to sense danger in all who came near. Father Ed met us at the station, shepherded us into a station wagon, and piloted us across the lowlands toward Jemez Canyon. I was disappointed when we crossed the Rio Grande, for under the summer sun it had become like a sleepy New England creek. Sixty miles from Albuquerque, fourteen miles above Jemez Indian Pueblo, we came to Via Coeli. Its walls are the warm golden color of the Rockies which tower above it on either side, hardly 600 yards away. Jemez Springs bubbles forth at 6,000 feet above sea-level, but the canyon walls continue to soar another 2,000 feet.

The author's interest in Via Coeli began in 1948 when he had occasion to direct a vocation to the Handmaids of the Precious Blood. At the personal invitation of Fr. Fitzgerald, he spent about a month at Via Coeli in the summer of 1949, living the daily life and following all the exercises of the Monastery.

As we got down from the station wagon, a smallish man came from the cool doorway of Via Coeli. This was Father Gerald Fitzgerald, the Father Servant, the Founder of the Servants of the Paraclete. Experience gained in the ranks of the diocesan clergy, membership in the Congregation of the Holy Cross, service in the Chaplain Corps of the United States Army during World War II, and a background as a retreat master and missionary had convinced Father Gerald that there was need for an apostolate for priests.

Priests of the secular clergy and of religious Orders and Congregations are under various types of strain, and when problems develop, need a refuge toward which they may turn. Once when we were discussing recruits for his new congregation, I said to Father Gerald, "If more priests could feel attracted to the kind of work you are carrying on, you would get more volunteers." He looked at me for a moment before replying. "I'll tell you frankly, Father Bill, I never felt a strong attraction toward this work, but I saw the need, and this is how I am trying to fill it. Our methods are not yet perfect, and we are still in the experimental stage, but we hope that our priests

will see the need and be inspired to join us."

Their Special Habit

When we arrived at Via Coeli, Father Gerald was wearing a gray cassock, the habit of his new religious association. It was neatly tailored and had the general appearance of a Roman cassock. I was to learn later that the three buttons, which ran diagonally outwards below the left shoulder and held the habit closed, betokened the Three Divine Persons in whose service Via Coeli stands. The black belt, which confined the habit at the waist, and the gray color also evinced a special purpose. The black of the belt signified the mortification and sacrifice of a dedicated life. Gray, the color of the dove, told of confidence in the Holy Spirit. For Via Coeli and the Servants of the Paraclete are doing again the work of the Divine Comforter.

As on the first Pentecost, at every ordination the Divine Dove claims weak and wavering men for a task, a task that needs the strength of a mighty wind and the warmth of fire. Via Coeli and the Servants, a new monastery and a new religious association, are dedicated to priests. Via Coeli is for priests, for priests who are sick and infirm, for priests who have fought but then succumbed to a problem, for priests who are perhaps broken in spirit, who have somehow, in some way incapacitated themselves for the work of the Spirit. Such priests know that Via Coeli stands with its walls as a place of help for them, a haven of rehabilitation, a refuge. Father Jim, who had come all the weary miles down from Chicago, knew this, for he was a priest who had been buffeted and rejected and scorned. So now when Via Coeli opened wide its doors, he was moved by a surge of gratitude that forced him to his knees to kiss the hand of the Father Servant which was extended to him in greeting.

Reliance On The Supernatural

Just inside the door of Via Coeli stands the chapel, where during the day there is continuous adoration of the Blessed Sacrament. Kneeling around the altar are the priests who keep constant watch. All day long they are there—four, five or more priests seeking strength from the hands of the great High Priest. The white Host on the altar, the red hangings, denoting the Precious Blood, the blue windows enshrining the medallions of Mary's titles, speak of the hidden powers that do the work at Via Coeli. Psychiatry, psychology, modern therapies are not rejected, but there is greater reliance on stronger forces. Supernatural graces, gained during the hours of quiet adoration, mend broken spirits, bind up spiritual wounds, give courage to shoulder the burden again. Once more there is a Pentecost. The Spirit sends forth men, who in the strength of a spiritual food have become

strong. The greatest joys at Via Coeli and for the Paracletes (the popular name of the Servants of the Paraclete) are when one of the "Shepherds in the Mist," to use a phrase now become current, is restored again to the altar, or bids farewell as he departs to take up anew the work of the flock. And in less than three years more than fifty such "alumni," as Father Gerald likes to call them, have gone forth from Jemez Springs. The joy is heightened when one of them writes back to say that "all is well."

Fifteen Decades Daily

After we left the chapel on that first August afternoon, we were shown to our rooms. As we walked down the carpeted corridors, we might have said the Litany as we went, for each door bore a dedication under one of Mary's titles. Toward the end of the Litany we stopped at "Mary, Queen of the Holy Rosary," and Father Servant said: "I kept this for you." Another of Via Coeli's secerts had been revealed. Each day the fifteen decades of the Rosary are recited. In the morning at 6:30, Rosary and meditation, led by Father Gerald, open the day's work. At 5:30 in the afternoon, when Exposition of the Blessed Sacrament closes, the Rosary is said again. At night prayers, at 8:00, Mary's praises are once more sounded. After this evening Rosary, all rise in their places and the *Salve Regina* is chanted. Each morning at 9:00, long after the private Masses have been said, the Padres gather for a *Missa Cantata,* and Adoration begins immediately thereafter. On days permitted by the Liturgy, a solemn Votive Mass of the Holy Spirit has been authorized by the Most Reverend Edwin V. Byrne, Archbishop of Santa Fe and ecclesiastical superior of the monastery.

The chapel contains all of Via Coeli's treasures and power: the Blessed Sacrament, the Mass, the Holy Spirit, Mary's love and intercession. Adherence to the daily schedule is voluntary, no compulsion is exerted, yet the attendance is as devoted and as good as in a fervent monastery. It was always inspiring to see big Father Pat S. (we never used family names, and I never learned more than a few of them), or old Father Jim on their knees keeping their hours of watch. Father Joe never recited his breviary anywhere else, indeed the Paracletes made a practice of fulfilling their obligation there in the presence of the Blessed Sacrament. These hours spent in the Divine Presence are the happiest at Via Coeli. They bring spiritual renewal, especially on the eve of First Friday when there is nocturnal adoration.

On The Lighter Side

I soon learned that Via Coeli had its lighter side. Having been made at home in my room, I was taken on a tour of the

monastery. Along the way I learned a lot about the Paracletes and the Father Guests.

Father Jim was a carpenter, had made many of the facilities of the house, and keeps things always in good repair. Though he is a Paraclete, he is a more familiar sight in his grey overalls than his grey habit.

Father Joe was a Father Guest, but a most valuable adjunct to the community. In his few months at Via Coeli he became an authority on the historical lore of New Mexico and its populations. He had a flair for historical details and overwhelmed me, a mere pedestrian historian, with names of Spaniards, Indians, and Padres who had made early New Mexico glorious. Almost every stone in the ruins of an ancient pueblo, just across the road, revealed some message to him. During the weeks I spent at Via Coeli, he organized a mountain-climbing club and together with a group of amateur mountaineers we explored the Indian trails on both sides of the canyon, though we never managed to reach the Indian ruins on the tops of the mountains which were our objectives. Different groups tried, but either the road was too long, we underestimated the difficulties, or lost the trail. But in the climbing we prospered. There were amusing incidents too, such as the wry face of a visiting priest from West Virginia who insisted on sampling the sulphur springs that ooze from the ground a few yards from Soda Dam, a mile up the canyon.

There was always material for banter when a southern Padre, whose accent was a peculiar delight to us Yankees, would indulge his interest in local geology and archeology by prospecting on the mountain side for rare rock formations, or, as he claimed, gold.

Comfortable Informality

When we got back from these trips, there was always coffee awaiting us. One of the comfortable things about Via Coeli was the informality. At any hour of the day, Father could wander into the kitchen or dining room where he was sure to find one or other of his cronies around a table having coffee. Perhaps two or three times a week, the Father Servant took delight in announcing that there would be an evening collation. After evening prayers all the Padres then gathered in the kitchen and recreation room for soft drinks, ice-cream, and sometimes hamburgers. Every two weeks a movie was shown and every evening one or more groups played cards. The weekly game of Bingo was not played with the earnest zest as that of the parish hall, but was made lively by the practised manner in which a young Padre from the northwest talked to the numbers and kept the players on edge. Poor Father Mike from the Great Plains obviously enjoyed the game and derived great pleasure from it, but was always

disappointed when his numbers refused to come up.

Father Jim, who came from one of the big eastern cities, and had been a most effective preacher there, enjoyed his cigars. He liked a special brand and always had one stuck in his cheek. They were surreptitiously furnished by Father Servant, who knew that Jim would not have his favorite smoke unless he came to the rescue. For Father Servant knows that not all Padres can afford these simple luxuries.

Though most dioceses and Orders usually pay a fee of $100 per month for their men, other Padres without finances are cared for by the Paracletes and their friends, who know that a priest rehabilitated is as great a gain for Mother Church as the untried vocation of the newly-ordained. The rules of the Association require that no priest in need be refused on financial grounds.

Men of Talent

Among the Padre Guests were many accomplished men, of different ages, from all parts of the nation. Father George, a big strapping priest, was an artist and successfully taught some of his fellows to paint. I distinctly remember Father Bill J. departing from Via Coeli for his diocese. His suitcases were no cause for concern. He was not worried about his tickets. His train connections were no bother, but he was very much interested in the safety of his first masterpiece, done under the direction of Father George. Others of the Padres were out-door men. Every day I saw them go off in the truck to haul gravel or stone. In fact it was the Padres who helped to construct the new Mass chapel, with its little wooden altars for private Masses. The building is done in native stone, but in imitation of the southwestern adobe dwelling with the projecting log rafters. The Fathers hauled the stone, helped to dress it, aided in setting it, and contributed tremendously to the construction.

Another Padre, Father Al, found his pride and delight in keeping the lawns green and well-groomed. In accomplishing this he learned a lot about irrigation, so necessary in the southwest. Father Dave was an all-around mechanic, and since he has been appointed pastor of the local village church, has renovated it practically single-handed from top to bottom.

Everyone Pitches In

At first it seemed impossible that three Servants of the Paraclete (there were also two seminarian Paracletes, who will join the community after their studies) could staff and conduct a whole monastic establishment, numbering well over fifty people. But I soon found how this was done.

The Padres cooked the meals, washed the dishes, policed the corridors, swept the chapels, took care of the vestments, ran the trucks, and kept the electric plant in condition. Every essen-

tial service was being handled and carried through by the Paracletes or the Father Guests. And it was a constant marvel that it was all on a volunteer basis, in fact there was genuine pride in what was being accomplished. All fifty or more of us shared the pleasure of Father Bob, who never before in his life had done so much as boil water, when he turned out a layer cake, perfect even to the icing. The skill of Father Jim as he wielded the barber's clippers and scissors was the admiration, concealed as it was beneath good-natured heckling, of the whole community.

The Need of Vocations

But voluntary help is not enough. The Paracletes need recruits. As yet their only ecclesiastical approval comes from the Archbishop of Santa Fe. More permanent approval cannot come until more priests join in this crusade for priests. Only greater numbers of Paracletes will enable Father Servant to plan and carry through new foundations elsewhere in the country and perhaps in foreign countries, to further the task of rehabilitation.

With God's grace, some day we shall witness a completely integrated religious work for priests, embracing hospitals, sanitariums, special retreats. But at present "the laborers are few."

To impetrate Divine help for this great undertaking the Father Servant has also founded a companion group of Sisters. Down the canyon, some hundreds of yards away, are Villa Cor Jesu and Villa Madre Dei, the homes of the Handmaids of the Precious Blood. Day by day these religious women, not yet completely formed as a religious institute, kneel in adoration before their Eucharistic Lord, begging His blessings on this work for brother priests. Many of the sisters are professionally trained nurses and will be prepared to staff the infirmaries or hospitals which may in the future be devoted to the sisterly care of sick and infirm priests.

When I left Aubuquerque for Chicago in the middle of September, nothing but admiration filled my heart for the work which I had seen going on quietly before my eyes. To be sure there are troubled moments, some problems that prove stubborn, but I had been in daily contact with a venture founded on deep faith, motivated by genuine spirituality, cheerful friendliness and great trust in the Sacraments, grace, prayer, and penance. I had discovered proof positive that God has chosen the weaker things of this world to confound the strong.

"Sometimes we seem to be a people with a grievance, not a message. To some, religion is a restriction on conduct, not a way of life and joyous liberty."—Archbishop Lucey.

Fifteen-Minute Masses

Matthew Vetter, C.P.

One sure formula for deadening devotion

I WOULD like you to read a letter I received the other day. It is from a well educated and—I would say—a well balanced Catholic. Here in part is what she says:

". . . Say, I have a job for you. I suppose I shouldn't be so critical in trying to reform the clergy and should work on myself! Can't you start a movement through some of those priests' magazines for 'slowing up the Mass?' Honestly, it's a fright and seems downright wrong to me that we have to tear through the Mass at such breakneck speed. Week-day mornings, at 7 o'clock even, when there is no need to lose your breath, it's over in 15 minutes. I used to know my Missal off by heart, with just a glance here and there to follow. Now I'm practically forgetting it and sometimes give it up entirely. There's just no use trying. I find myself just fuming sometimes. Of course I shouldn't, but I get so mad, right in the middle of Mass. It shouldn't just be a rattle. I know the priest can't meditate on every word in these speed-up times. But such speed just can't inspire any devotion in poor, dumb people like me. What's the sense in telling people to use their missals and then not giving them time to find the place, even when they are pretty familiar with it? The same thing goes for the recitation of the Rosary. I'm too breathless to try to say it aloud. . ."

The letter needs no comment. Saying Mass with undue rapidity is a habit which some priests unconsciously fall into. Usually they do not realize the fact, and certainly do not realize the reaction of many of our people.

One hears criticism against racing the Mass from too many quarters to think that it offends just a few, and that few, just the "over-pious" and easily scandalized type.

We remind our people that the Mass is the central act of our worship and service of God. We tell them that the best way to enter into the spirit of the Mass is to use the Missal and to form for themselves the sentiments expressed in the prayers. That means that they should have time, not only to follow the words, but to digest at least the main thought of each prayer. If we neglect to give them this time, we are ignoring our people. We are failing to give them an opportunity to enter as fully as they might into participation in the Sacrifice. We are helping to make the Mass less of an incen-

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Father Matthew is currently stationed at St. Gabriel's Monastery in Des Moines.

tive to devotion; more of a meaningless, mechanical, almost superstitious fulfillment of an obligation. In all this we do a great disservice to God and our people.

Just a few days ago a friend of mine received a letter from a college professor, with the following remark about a new pastor:

"No great changes have been effected . . . but at last we have a pastor who is pious, dignified, gentle, cultured, and who says Mass as though he were really praying it, rather than firing it from a machine gun."

Short Masses Advertized

Recently I saw an advertisement of the time of Masses which stated that they had "Fifteen-minute Masses." Such an extreme betrayal of reverence for the Divine Service needs no comment.

We may be far from such practices. We may not be excessively rapid in saying Mass. But even so, might it not be good for us to check up on ourselves just a trifle; to ask ourselves if the people can really follow our Mass with devotion? Let us make sure that we are not an unconscious obstacle to our people's union with God through the Mass. Rather, by our reverence and spirit of prayer, let us try to be an aid to our people's devotion at Mass.

Since jotting down the above, my attention was called to an excellent article in *America* (February 17, 1951) on this same subject. The writer quotes the rubrics of the Missal showing how they direct us to be mindful of the devotion of the faithful in our saying Mass.

"The priest should be especially careful to bring forth distinctly and properly whatever is to be said aloud; not so hastily that he cannot take note of what he reads; nor too hesitatingly, lest his listeners become bored; nor yet too loudly, lest he disturb others who may be celebrating at the same time in the church; nor yet too softly, so that he cannot be heard by the congregation; but in a moderate and serious tone, which will promote devotion and be so adapted to those hearing Mass that they may understand what is read" (Rub. Gen. Miss., XVI, 2)

This same writer comments on the fact that one of the reasons why Sunday Mass in large parishes with an hourly succession of Masses must be short is the length of time required to make all the necessary announcements. But how much time is often taken up in those announcements with matters which do not deeply concern a large majority of the congregation or which might be handled in some other way. Such announcements might well be mimeographed and circulated to the people as they leave the church. The time thus saved might then be well used to make the Mass more devotional for our people.

Avoiding Monolithic Medicine

J. E. Coogan, S.J.

The malicious possibilities of government medicine

THE emphatic (249 to 71) rejection last year by the House of Representatives of President Truman's project for a department of health, education, and security by no means removes the question of government medicine from practical politics. Opponents of politics-in-medicine are merely given a bit more time to work out some practical solution of the intolerable evils in the present American medical situation. The medical care being received is too little and by too few, at too tremendous a cost.

One particular adaptation of individually practiced medicine that promises to weaken the demand for such a government system should be of particular interest to Catholics because of its lifetime Catholic associations. This adaptation is that of the amazingly successful Ross-Loos Medical Group of Los Angeles.

Begun in 1929 to provide complete clinical health service for a moderate monthly charge, the Group was soon branded unethical and expelled by the Los Angeles County Medical Association. Hospital doors were everywhere closing to the clinic's patients. Tremendous pressure was put on the Franciscan Sister Superintendent of the large Queen of Angels Hospital to join in the ban. The clinic founders acknowledged that such action would be decisive and the clinic destroyed.

But the Sister Superintendent proved invincible, the doors remained open, and today Queen of Angels holds the same affectionate place in the memories of the Ross-Loos Medical Group as does the Franciscan St. Mary's of Rochester, Minnesota, in the memories of the Mayo Brothers' clinic. Moreover, one third of Queen of Angels beds are occupied by Medical Group patients, and the hospital is the largest private hospital in the West.

As of a year ago, the Ross-Loos clinic listed 38,000 subscribers and in addition cared for nearly twice as many of their dependents. The Group now possesses fourteen centers, with main headquarters in their own 13-storey building. Home calls are made as far as fifteen miles from any clinic, day and night; but patients call at the clinics (by appointment if they wish with the doctor of their choice) unless home visits are medically indicated. Group subscribers (e.g., those beginning service as teachers or firemen) are admitted without physical examination and pay $4.00 monthly; individual subscribers are first examined and pay $5.00.

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A description here of the medical services supplied subscribers can only be suggestive, but they include medications, laboratory tests, x-ray examinations, physiotherapy, drugs and dressings, hospitalization in a first-class hospital for a period not to exceed ninety days in any twelve consecutive months, surgical care, consultations, ambulance service, eye examinations. The dependents of subscribers are cared for at such charges as these: Office consultation or treatment $1.25; home treatment (day) $2.00, night $2.50. Minor operations performed in the clinic office, including surgery and recovery bed, not over $15.00. Major operations $25.00 (no charge for hospital calls). Confinement cases (including prenatal and postnatal care) $50.00.

Salary Of Physicians

And what of the clinic's treatment of its doctors? They number 115 full-time physicians and surgeons, served by 140 registered nurses. The youngest recruit on the staff receives $6,000; the top salary is usually $15,000, but in reality there is no limit. The doctors are free to take private patients (one-half the fee going to the clinic), but such additional income amounts to only 8%. The clinic is owned by thirteen senior doctors, the profits (largely plowed back into the project) adding to their incomes. All staff members share in a considerable annual bonus. All receive annual vacations with salary, these extending from two weeks for junior members to four weeks for those with ten years service.

Refresher courses are made easily available, and all are given every assistance—and special compensation—for medical articles published. The founders, Doctors Ross and Loos, have long since been readmitted to the Los Angeles County A. M. A. at the insistence of the national body, as having been expelled untried. The Ross-Loos clinic doctors hold their monthly meetings in the headquarters of the county A. M. A.; Dr. Loos is county medical examiner, passing on admissions of doctors into the A. M. A.

Its Moral Character

The Ross-Loos method is not perfect, from the point of view of either the doctor or the patient. A venture staffed by 115 doctors should be owned by those 115 doctors, not by one in nine. Moreover the medical needs of the medically most needy are frequently not met; subscription is rather effectively closed to the delicate and the chronically ill. But the scheme is not intended to be a cure-all. Like most institutions in a free economy, it is meant as one partial answer to a highly complex problem. Many other partial and complementary solutions can be and have been suggested. Our present concern here is with the Ross-Loos one.

What the scheme has to offer the Catholic patient by way of

physical health aid is obvious and important; but what of the moral character of that aid, guaranteed only when received in a Catholic hospital? We Catholics in these United States have nearly eleven hundred hospitals, staffed by nearly 25,000 religious, and served by more than 40,000 physicians. What promise have such individually administered health schemes as the Ross-Loos for the preservation and the Catholic operation of these apostolic enterprises built up through the labors and sacrifices of so many people for so many years?

Cooperating with such as the Ross-Loos doctors, our hospitals are free to enforce the medical ethics taught by Catholic moralists. For them the deliberate destruction of the unborn is plain murder; never a therapeutic something sanctioned by human law. Mercy killing too is murder; the patient's consent only adds to the act the Judas crime of suicide. Contraceptive sterilization is criminal mutilation, as unethical as the crippling of a child to prevent his playing in the street. Deliberate frustration in the use of marriage is the capital crime of Onan no matter how propagandized as an act of science.

Would our hospitals be thus free to follow Catholic moral teachings as parts of a system of government medicine? Would political administrators be able to resist contrary demands made upon us by the pressure of massed non-Catholic and anti-Catholic opinion whipped up by Protestant religious leaders who become ever more Protestant and less religious?

Often our Catholic hospitals alone serve extensive areas; many of their physicians and patients are and must be non-Catholic. Would these hospitals, as complements of a government medical scheme and dependent upon health-tax funds for treatment of such non-Catholic patients, be left free to ban as "unethical" medical practices that have become routine in the proudest non-Catholic hospitals in the country?

Even Catholics, doctors and patients alike, o f t e n rebel against what we say are the dictates of Christian medical morality. What would be our success in banning medical practices which are so taken for granted in other hospitals that a physician's failure to use them would easily be legally construed as medical malpractice, liable to heavy fine and suit for damages?

A Growing Menace

The danger from such political control grows daily with the growing hostility to religion, particularly Catholic. In American higher education other than church-inspired, the denial of God-given rights is taken for granted. As the distinguished philosopher, Morris R. Cohen, has said, a defense of natural rights today "would be regarded

as emanating only from the philosophic underworld." Or as the eminent sociologist, Dr. George Lundberg, has declared, "The only rights we know anything about are those which a community shall from time to time see fit to confer and respect."

The absolute refusal of the National Educational Association convention last year in St. Louis to tolerate even health aid to children in other than secular schools shows the direction of the wind. So too does the enthusiastic reception given Paul Blanshard's grossly unfair anti-Catholic attack, even in university circles.

Hence, we Catholics need expect nothing more for our hospitals under government medicine than rigid law rigidly enforced. If, as the Supreme Court says, not one cent of tax-funds may be expended on behalf of religion, what would be the plight of our hospitals in a monolithic, all-embracing system of government medicine?

Our Sisters would likely be no more allowed to wear their religious garb in hospitals supported by health-tax funds than are their sisters teaching in tax-supported schools. The crucifix itself would probably soon leave our hospital walls. Christ would surely be out of place looking down on medical practices that through His Church He has always condemned.

Consistent?

The definition of the Assumption of Mary as an article of faith brought an interesting reaction from high-placed Anglican bishops in England. They of course opposed the definition, and took occasion to attack the Church as well.

The enterprising Canadian Catholic weekly, the **Ensign**, has come up with an interesting and ironic sidelight on the situation. A year or so ago, when the Soviet regime permitted the Orthodox hierarchy of Russia to be freed (at least nominally), Dr. Garbett, Anglican Archbishop of York, made a special trip to that country in the interests of uniting the two churches.

Further, the Archbishop of Canterbury, Dr. Fisher, a few years ago wrote to Moscow asking that Orthodox church to accept intercommunion with the Anglicans. This request was refused by the Russians, on the basis that the Church of England did not hold "essential doctrines."

Here is the irony of it: The Orthodox church of Russia has always held the dogma of the Assumption as a fundamental part of faith. Yet the Anglican bishops could find no cause for disunity in that. How is it that they are so upset now that that same doctrine is officially defined by Rome?

We trust the answer to that question does not reveal bad faith in our august Anglican dignitaries.—**The Liguorian.**

Meditation (III)

John J. Jepson, S.S.

On the "first point" of mental prayer

MY aim in the adoration of my mental prayer is to see the subject in Christ. He is the door through which I pass to God. He is the model and exemplar of all that I should be. He is the source of every virtue. How am I to do this no matter what the topic upon which I meditate? Fortunately for me, there are not more than six topics on which I can meditate. There is God; there is Christ; there are the Saints; then, there are the virtues, the vices, the Christian truths.

a) When my subject is God, it cannot remain that broad and yet be profitable to me. I must limit myself to one of the infinite attributes or perfections of God. Whichever one I select, I make effort to see that attribute or perfection shared by Christ. "For in Him dwells all the fulness of divinity." It is Christ that makes the attribute concrete, so to speak. "He is the image of the invisible God."

b) If I meditate on Christ, it is naturally going to be some mystery or virtue which I shall contemplate. I then go directly to Christ in the mystery or virtue proposed.

c) With the Saints as the subject of my meditation, I shall most likely look upon their actions or study their special teaching. Whether it is act or doctrine that engages me, I pass easily to its source, which is Christ. For it is Christ who has filled them with His Spirit, and it is Christ who has worked through them. It was their possession of Christ that made them Saints.

d) The virtues may always be considered in Christ, for He is the source of them.

e) The vices constitute the obverse of the picture. I adore Christ feeling horror for sin, condemning it in set words, and enduring His passion and death to root it out from the hearts of men.

f) When I am to be engaged in meditating on some truth of revelation, I can adore Christ in the act of stating this truth. Or, since all Christian truth has relation to some virtue or perfection of Christ, I may adore this virtue in Him. Again, I may adore Him putting this truth into action, illustrating this truth in His conduct, showing me the truth as an object-lesson to copy.

I attach great importance to this aspect of adoration. I am a Christian, i.e., a follower of Christ. I am a priest, i.e., another Christ in spirit and in exercise of function. My perfection consists in growing up into Christ. Therefore I make Christ the beginning, the middle, and the end of my prayer. I must try

to have the mind of Christ in all the routine of my daily life. Hence, I start the day with meditation, and I start meditation by associating Christ with whatever I am about to consider, as through Him I hope to gain what profit will come to me from my meditation.

I see in this process of centralizing mental prayer in Christ an individual effort on my part to realize the dream of re-establishing all things in Christ, to put everything under one head, to unite all things under the sole sceptre of Jesus Christ.

O my Lord and Master, whose Spirit sanctifies my soul, how often I raise my heart to Thee with the ejaculation "All for Jesus!" How strange if I would not make Thee first in my mental prayer! It was Thy purpose to reconcile all things to Thyself. Let me not forget the words of Thy Apostle: "In Him you also are being built together into a dwelling place for God in the Spirit."

Prayers to Help Alcoholics

O, God Who resists the proud and gives grace to the humble grant us true humility, and lift from our hearts all excessive love of the flesh or of earthly things so that living soberly, justly and piously, we may obtain eternal rewards, through Christ, Our Lord. Amen.

O, God Who can justify sinners and does not desire their death, we beseech You to protect with Your help Your servants who trust in You, that they may become and remain Your friends and may not be separated from You by any temptation whatsoever.

In Your mercy, O Lord, when our wills rebel, our wills to Thee compel. Through Christ, Our Lord. Amen.

(Prayers taken from the Missal, Votive Masses ad postulandam humilitatem, et pro tentatis and the Secret of 4th Sunday after Pentecost.)—**Camillus.**

Speaking of Euthanasia . . .

According to the United Press, Dr. Charlotte A. Rolands of Portland, Maine, celebrated her 101st birthday last December —seventy years after being told that she had only a year to live.

Boston University's oldest living graduate, Dr. Rollins was seriously ill in 1880 and a doctor told her husband she would die within a year.

She was married before she was sixteen and completed her medical training at twenty-eight. She practiced for about sixty-five years before retiring.

Black Priest

Anonymous

Reflections of a Negro convert

AUTOBIOGRAPHIES are usually written by people who have become famous, by people who have made great achievements in the world of music, literature, art, or statesmanship. I am one of the millions of "little people"; I belong to the great mass of the unknown; I have accomplished nothing in the sense that the world looks upon accomplishments. Therefore, I do not presume to write an autobiography. I am merely disclosing a few facts from my own life because I have been asked to do so. The person who asked this of me apparently thinks that these facts will be of interest to others, because I am of an unusual combination of Negro and Catholic. I say "unusual" because the wide divergence between some fifteen million American Negroes and eight hundred thousand Catholic Negroes makes a Negro Catholic "unusual." Very revealing is the humorous but pathetic statement of the old Negro minister: "Anytime I meet a colored man that is not a Baptist or a Methodist, I know that some white man has been tampering with his religion."

I choose to write anonymously, not because there is anything of which I am ashamed, but only because I dislike publicity. For the same reason, I have chosen to call the name of my birth place "Fontenelle." The state, however, is Arkansas.

The phrase "From Fontenelle to Rome" expresses a beginning and an end. It connotes a journey, unusual in its aspects, and difficult in its fulfillment.

My first memories of Fontenelle, Arkansas, contain nothing of Catholicism or of the Catholic Church—no priests, no Sisters, no Catholics, white or black. Perhaps there were a few white Catholics thereabouts during my childhood over twenty years ago, but if there were I never heard anything about them. I feel sure that there were no Catholics of my own race.

The little town boasted of five churches (that is, to my knowledge), two Methodist (one white, the other colored), two Baptist (separate churches for the two races), and one Presbyterian (white). My folks belonged to the African Methodist Episcopal Church. I remember them as being sincere, and rather strict and puritanical churchgoers. Very early in my childhood, my parents began to teach me about God and heaven. They made me study my Sunday School booklet faithfully. I had to memorize verses from the Bible daily. Every night all the

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God willing, the author will be ordained to the priesthood this spring.

members of the family would gather in the living room to listen to my father read passages from Sacred Scripture. Their moral code, and the one by which they reared me, was a strict one —no smoking, no card-playing, no dancing, and, of course, to drink any intoxicating liquors was among the worst of crimes. Worse things, to their way of thinking, were committed only by those who were related to the very devil himself. I don't recall whether or not divorce is incompatible with the doctrines of Methodism, but I do remember that my parents abhorred the very thought of a person's divorcing a husband or wife and marrying again.

Later on, I broke my parents' hearts. I went on the stage. I don't think they have fully forgiven me even to this day. But I am getting ahead of my story.

I Go East

I left Fontenelle for good before I had reached my teens. Some years before, my oldest sister had gone East to college. She married a doctor, settled down there, and vowed never to return to the South again. To this day she has kept her vow, refusing to return even at the death of those near and dear to her. The next step that my sister took was to get one of my younger sisters and me out of the South.

During my first winter in this Eastern city, I attended a public school, but when my sister decided that the students there were too rowdy, she promptly had me transferred to a parochial school. Then the trouble began.

The trouble began because my uncle, who lived in the same city and who was one of the influential Negro leaders in that city, blamed the Catholic Church to a large extent for all the injustices inflicted upon the Negro people. I shall never forget the afternoon my uncle was waiting for me outside the main entrance of the school. "You are coming to my house to live," he said; "you are not going back to that (adjective omitted) Catholic School. They don't want Negroes in that white man's church."

This statement stunned me at the time, but later in my adult years, I have found this to be the sincere belief of very many Negro people. I recall the time I was visiting friends in a little town in upstate New York. They lived in a so-called "mixed" neighborhood. I attended a nearby Catholic church every morning. One morning as I was returning from Mass, I encountered an old colored woman on the corner.

"Son," she asked, "what are you doing coming out of that Church?"

"I have been to Mass," I replied.

"You know," she continued, "I have lived in this neighborhood for about forty years, and

you are the first colored man I've ever seen come out of that *white man's* Church."

It is heart-rending that even in many places where Negroes have access to a Catholic Church, *many have been led to look upon it, not as Christ's Church, where they are not only welcome, but where an invitation is issued to them in very strong terms, but as a white man's Church where they are not wanted.* I have often meditated upon that situation.

I have wondered about that neighborhood, about those Catholics, about the priests. It is a vicinity where Catholics, Protestants, Negroes and whites live side by side, attend the same schools, and yet there cannot be found one Catholic Negro among them.

I was not happy, living with my uncle. My unhappiness, no doubt, came about because he would not let me return to St. E's, a place I had learned to love. One day after my uncle had treated rudely two kindly ladies from St. E's, who had come to find out why I didn't come to school, I decided to run away.

I returned, bag and baggage, to my sister's house. My uncle came over every day for a week to take me back to his house, but whenever he came, my sister managed to have me away or hidden. Finally, he gave up in defeat, after leaving word that he never wanted to see me again. My aunt (who joined a Christian Scientist church because it was more fashionable), and my cousins stopped speaking to my sister and me.

I Return To Catholic School

Regardless of the loss of the friendship of my relatives, my happiness knew no bounds when I returned to St. E's. My sister, who knew a little about Catholics, began to learn more about them through her contact with the school because of my enrollment there. Today many Catholic practices are a habit with her — no meat on Fridays, the sign of the Cross, and she prays the "Hail Mary" faithfully. She cannot seem to do enough for the Sisters and priests at St. E's. But regardless of my sister's love of St. E's and those who conduct it, regardless of what she has learned about Catholicism during these last more than twenty years, she still remains outside the Church. There was a time when I thought her refusal to become a Catholic was because of the attitude of parents and other relatives, but now I know it is because my sister is unable to reconcile the teachings of the Church about the Mystical Body and brotherly love with the practice of prejudice on the part of some Catholics.

Shortly after I graduated from St. E's, I went on the stage. I had been studying dancing for several years. As I grew older, religion began to become subordinated to my many other inter-

ests. In the business of entertaining I came into contact with many different types of people, but for the most part, they were people of little or no religious or moral codes. Through the grace of God, I found myself still saying the prayers I had learned as a child in Fontenelle and in the East at St. E's. I still made the sign of the Cross.

Mistaken For A Catholic

It was in Brazil that I first gave serious thought to becoming a Catholic. A Catholic friend, noticing that I always made the sign of the Cross before going on the stage, approached me one day and said: "I didn't know that you were Catholic."

"I am not," I replied.

"But," he answered, "you always make the sign of the Cross."

Then I told him a little of my background. During that week he took me on a tour of the churches. My friend taught me many things that I did not know. In spite of my years at St. E's, and of my wide experience with Catholics, his was the first invitation to come into the true fold. He was the first Catholic to show an interest in my spiritual welfare. His last remarks to me as I was preparing to leave South America were: "I hope that when we meet again, you will be a fellow-Catholic." That was a long time ago. I haven't seen him since, but perhaps when we do meet again, I will be able to say: "I am not only a Catholic, but also a priest."

I began to think more and more about becoming a Catholic. I talked it over with my sister, and her only answer was that I was old enough to know what I wanted to do, and that if that was what I wanted, then I could join the Catholic Church with her blessing. It was quite a setback to me when I discovered that, because I was a minor, no priest would baptize me without my parent's consent. It was a consent that was not easily obtained. It required two years, and the intervention of fate, and of a zealous, saintly and dynamic priest.

Immediately after my baptism, I began my studies for the priesthood, and soon after I entered a seminary, overwhelmed with zeal for and love of my new faith, I set out to convert all my relatives. This proved not to be as easy as I thought it would be. I am still trying.

Like my sister, I had vowed never to return to the South again, but unlike my sister, I did not keep my vow. Quite recently, I went back to Fontenelle to attend the funeral of an aunt who was very dear to me. While preparing for my journey southward, mixed with the feeling of sorrow at the passing of my aunt were emotions of fear and indignation at what lay ahead of me in the South. I was curious about what my reaction would be after being away for so long. How

would I feel when I saw the visible signs of segregation again? The signs which read "For White Only"? "For Colored"? "Negroes Go To The Rear"? I had long ago forgotten how to say "Yes, Sir," and "No, Sir." Would I get into trouble? I looked forward to the trip with a frightened and angry attitude. "Oh, well," I told myself, "this is certainly the last time that I will ever go down there. If it weren't for the death of my aunt, I wouldn't go now." That was my determination.

It is the privilege of every man to change his mind. I changed mine. I shall not only go South again, but I look forward to going back, not with fear and indignation this time, but with joy and hope. What caused me to change my mind? The signs of segregation are still there. My people must still suffer forced injustices down there.

Two Visitors

My change of attitude was brought about by two incidents. Imagine my surprise when I saw a car drive up and stop before my aunt's house, and a Catholic Nun and another lady, both white, get out. "We heard that a seminarian was here," they said, "and we came to see you."

This little incident will not mean anything to many who might read this. You would have to understand the South in order to understand the various reactions such an incident would cause in the minds of southern Negro people. You would have to know something of the complexities of prejudice, segregation, and southern taboos. The subsequent observation of a Negro woman expresses quite clearly the thoughts incited by this incident. She remarked: "I wonder how many white women would come to visit a colored boy who was studying for the Baptist or Methodist ministry." To that Nun, and that woman who accompanied her, the visit was probably just a visit, but in their kindness and consideration, they not only proved themselves true Catholics, but they unwittingly made a great point in favor of our Church.

The Visit To An Abbey

One evening some friends were going to drive me to a nearby town to visit a childhood acquaintance. On the way I knew that we would have to pass a monastery. I asked the driver to stop.

"Why do you want to stop there?" he asked. "There are no colored people there." "I know," I replied, "but they are Catholic, and I've always wanted to visit that abbey."

I had to insist most emphatically before I could get him to stop. When he drew up to the door, he said, "This is as far as I'm going. You'll have to go in alone. You'll never get me into that *white man's place.*"

A few minutes after I entered the monastery, I came out again.

I was told later what remarks were made by my friends before I reached the car. One lady said: "I knew it! They've kicked that boy out already!" Another: "He should never have gone into that place." The man: "Come on, let's get out of here."

Imagine their surprise when I walked leisurely up to the car, and said: "Father wishes all of you to come in." For a while, they couldn't say anything because of their amazement. Finally I persuaded them to go in.

The cordiality we were shown was the cordiality of Christ. We were not men and women, not black or brown, but human beings made in the image and likeness of God. We were guided through the monastery, offered dinner, and shown the very best of kindness. After more than an hour of a delightful evening, we, ourselves, suggested that it was time for us to go. We were not permitted to leave without a promise to return sometime.

That visit was the only topic of conversation for my friends the rest of the night. They are probably still talking about it. He, who swore most vehemently that he wouldn't go in that "white man's place," now maintains that he is going back again as soon as possible. I certainly hope he will. I certainly hope that soon he, and others, will discover that it is not a "white man's place," but Christ's place.

These incidents may seem like little things, but what if that good Sister and other lady had not come to see me? What if we had been turned away from the door of the monastery? For one thing, I probably would have kept the promise I made to myself never to go South again. But the most serious result would have been that more souls would have been pushed farther and farther away from the Church. Those were two times when I was really proud of my fellow Catholics. May God bless them!

Right after my own conversion, I began sending Catholic literature to my aunt in Fontenelle. She read it faithfully. She learned and prayed many Catholic prayers. Often she told me in her letters of her desire to be baptized a Catholic. But there were no priests, no church, no way for her to obtain access to the sacraments in Fontenelle. I had printed on her memorial cards, "A Catholic by Baptism of Desire," for I know that she died a Catholic just as surely as if she had been baptized with the advantage of the full, adult ritual. I know that she was just as Catholic as I. So my heart rejoices that at least one of those near and dear to me has died a Catholic.

A "White" Catholic Church

The fact that Fontenelle now has a Catholic Church (white), a priest, a school, and sisters took me by surprise. Perhaps some day, Fontenelle will be able to offer the advantages of the

True Faith to the colored as well as the white. The presence of Catholics is a good sign, although they are influenced by the ever-present evil of the racial segregation policy of the south.

A friend in the South, a priest of the white race, recently wrote and asked me what I thought could be done in the way of an apostolate for the Negro. He told me of a Negro couple who showed interest in Catholicism, and whom he had invited to attend his church, but who refused for obvious reasons.

I suggested that the first step should be to get these people to come to Mass at his church. They should first learn that the Catholic Church is the Church of Christ, and that the color of one's skin is not an impediment to salvation. Only in this way can they get over the false notion that the Catholic Church is a white man's Church. My same friend expressed amazement that there exists a Catholic Negro who comes from Fontenelle, and that this Catholic Negro is soon (God willing) to be ordained a priest. As I look back over my life, I, too, am amazed. The way has not been easy. A few years ago, a classmate and friend of mine gave up in despair. He could not get a bishop to accept him. He was a brilliant boy with a wonderful background and home-training, but the great amount of prejudice that he ran up against in Catholic schools and seminaries was more than he could bear. He left the Church.

I have been told by friends that I really must have a vocation, since I have had so many injustices inflicted upon me by Catholics. Others say that they don't see how I stand it.

I have no intention of giving up my vocation or of leaving the Church, simply because I *learned long ago that this is not a "white man's Church," that I am just as welcome as anybody else, that this is my Church, that the salvation of my soul is desired just as much as the next man's.* Perhaps I really haven't suffered yet. Perhaps my fellow-members of the Mystical Body will make it a hundred times more difficult for me, but, by the grace of God, I shall go ahead, bearing ever in mind the words of our Blessed Lord, "I came that they may have life, and have it more abundantly."

This is what amazes me as I look back over my life. Not that I came from Fontenelle, not that I am a member of the Church of Rome, not that I am Negro or Catholic, but that the grace of God is so powerful that I desire to go South again.

Mental agitation, whatever may have been the cause, does not come from God.—**St. Alphonsus.**

Try A Teen-Age Mission

Want your church packed with adolescents?

Daniel Egan, S.A.

FINANCIALLY it seldom pays. The pennies and dimes the kids throw in might just pay for the church lights. But if you want a new experience in your priesthood, a spiritual thrill that will warm your priestly heart, try one just once. A real Teen-age Mission.

In recent months I've had the great joy of conducting seven such missions. In each parish the pastor was so completely surprised by the teen-age response that arrangements were made at once for a similar mission the following year. And before you jump at the wrong conclusion, be convinced that *any* priest who is interested in teen-agers, who knows and sympathizes with their real problems, who can talk their "line" straight from the shoulder, who is willing to give them all his time and patience and prayers for a whole week—any such missioner is bound to experience the same results with a special Teen-age Mission. Try one and see for yourself.

You may get into hot water with pastors of bordering parishes because his kids will flock to your church. But if you don't have a collection, no one can misjudge your motives. I guarantee you, once they hear about it, they'll fill your church by Monday or Tuesday night.

Take the recent one in South Boston for example. Weeks before, a huge sign was placed in a prominent spot in front of the Church. The words that stood out were: "Teen-Age Mission . . . just for YOU . . . No children . . . No adults . . . ONLY Teen-agers. . ." Typical teen-age posters announcing the mission were displayed in both Catholic and public high schools of the vicinity. As a result of this propaganda and the talk at all the Masses on Sunday, about eight-hundred teen-age boys and girls showed up Sunday night. We kept them a full hour. But during that hour we hit on so many of *their* problems, like dates, and kissing, and necking, and going steady, and parents and sex—we hit so many things in the first talk on conscience that the kids just knew "this is it!" Of course, there was no immediate attempt at a full solution to these problems. For example: ". . . about kissing—well, more about that tomorrow. . ." That was all. But that was enough!

Monday morning the kids in Boston acted true to type. Just like the kids in every other city. Just as they did the week before in New York City and the week after in New Rochelle. In public and Catholic high schools, the mission, *their* very own mission,

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Father Daniel writes from the motherhouse of the Atonement Friars at Graymoor, Garrison, New York.

became the topic of conversation before, during, and after classes. As a result, about a thousand teen-agers showed up on Monday night.

Seventy Full Minutes

Services started at 7:30. They got out at 8:40. The first twenty minutes were devoted to answering their problems which they had written out and placed in a problem box in the rear of the church. This continued every night for a week. Though we kept them for an hour and ten minutes, they still came back in such numbers that even the sanctuary and sacristy were jammed. The mission ended with a Solemn Holy Hour on Saturday night during which fellows and girls read separate acts of consecration. The Mission Mass each morning was very well attended and, again, the brief instruction after Mass concerned a teen-age problem. Confessions were heard every morning, afternoon, and evening, and very many accepted the invitation to come to the rectory to discuss their personal problems. Regardless of what it was, the problem was treated as being important. This, they gratefully admitted, was a new experience. In South Boston, as in most other parishes where similar missions were conducted, a teen-age dance was held at the conclusion of the mission.

In one parish, where the attendance jumped from 375 to 960 in one night, I placed a few hundred questionnaires in the rear of the church and merely asked the kids to fill them in if they wished. Fill them in? Far more than that, they just wrote and wrote and kept writing! And if any pastor still has doubts about the worth of a teen-age mission he's welcome to read some of the replies. They're disturbing.

On the last mission I experimented with an idea that proved so successful it should become universal. Admitting that too often parents are as much a problem as their children, we held a special discussion one evening from 7:00 to 8:00, just for parents. The attendance more than tripled the predictions of the pastor and curates. Unfortunately, we had to stop at 8:00 in order to conduct the teen-age mission. But during that hour we had time to discuss with parents some of the big problems of their teen-age sons and daughters—serious problems of boy-girl relationship, of school and social life, concerning which many parents are wholly ignorant.

Up to now, the most we've done for our teen-agers has been to encourage them to attend the single men's mission or the single women's mission. I guess that would include everyone and anyone from 13 to 69. Now what pastor or assistant won't admit with a smile that the "old girls" and young girls, the "old boys" and young boys *have* different problems? And what missioner can treat them all in his sermons?

Granted that the External Truths are the same for all ages and times: you must grant, too, that a sermon on these subjects will carry little weight with a teen-ager, in fact he won't even come to hear it, unless it is delivered in his language, with examples that touch him, his temptations, his doubts, his insecurity, his sins.

Perhaps the greatest advantage of such a mission is the presence of both boys and girls together. On the usual three-day high-school retreat, boys and girls are separated. Sometimes the results have been tragic. On a date or party each one will quote the retreat-master to his own or her own advantage ". . . But Father told us that petting is . . ." or ". . . Oh, you must have misunderstood him . . ." and so it goes. But now they're all together. The boys hear the qualities of a cheap girl. . . . The girls hear how they can make boys good or bad. . . . Both hear the dangers of kissing and going steady too early. . . . Brothers and sisters hear together about peace and harmony and obedience in the home. In the questionnaire they all admitted liking this the best. Somehow they now felt they understood each other better.

From a psychological point of view, why not use to good advantage the universal interest of boys in girls, and girls in boys? It's God-given, you know. A week's mission for teen-age girls would be a failure—at least as regards the attendance. But invite both boys and girls together and just see the results. Try it once. You won't regret it. I'll furnish the names of seven pastors who are sold on the idea.

Russian Concentration Camps

An American survey, based on the reported testimony of 14,000 persons, charges that Russia today has about 130 concentration camps and 35 zones for purposes of punishment, correction and "social education." In these camps there are said to be 14,000,000 suffering persons, whose life span is an average eight years after they are incarcerated. There are places known as "annihilation camps" where the sole purpose of the authorities is to liquidate the prisoners. Father G. M. Schweigl, an authority on Russia, estimates the number of Catholics in Russia as being 6,000,000. In 1939 there were half a million left.

Application

Said the lady, shaking hands with the preacher after the service: "Wonderful sermon! Everything you said applies to somebody or other I know."—**Catholic Fireside.**

Who's Who in the POAU?

Lon Francis — *Activities of Anti-Catholics*

The reason why I cannot tell;
But this alone I know full well,
I do not love thee, Dr. Fell.

DR. HENRY GREY GRAHAM, a Scottish minister who became a Catholic, probably wrote about the best work we have dealing with the subject of prejudice and its effects. He tells us that he was for a long time one of those who, like the Scotchman generally, dislikes a priest about as much as an Irishman loves him. He could not tell why, he observed, but it was a state of mind which was formed in him from early infancy.

So it is with many clergymen of various denominations throughout the country. They inherited an ill-feeling towards Catholics and their Church, and this prejudice was nurtured by all their reading. The more prominent they become in their respective denominations the more they believe it to be their duty to check the growth and influence of the thing they hate.

Of such clergymen is the organization known as "Protestants and Other Americans United" comprised. Not only have they been obsessed with anti-Catholicism all their lives, but for the most part, they have had un-American connections. If that had not been true they certainly would not have chosen the time they did for the formation of the POAU—a time when national unity was so badly needed, when any effort to divide our citizenry delighted the heart of God's and our nation's arch-enemy, Stalin.

On October 19, 1947, five days after the conference which led to the formation of the POAU, President Truman urged "national unity" against the common enemy, irreligion. The President had previously been annoyed considerably by men, who are now officers of the POAU, demanding that he withdraw Myron C. Taylor from his Vatican post, and falsely charging Cordell Hull and the State Department with denying visas to Protestant ministers who wished to go as missionaries to South America.

The *place* chosen for "workshop" discussions and for mass meetings by the POAU was as unpardonable as the *time* selected for the formation of the organization itself. The annual meetings have been held in "Constitution Hall"—of all places.

Communism has not worried these gentlemen, nor seemingly does the Korean War. They see only one alleged evil to be combatted, namely, the Mother Church, which has been in this country longer than any of theirs, and which has done far more both during peace and war to foster the ideals of the Founding Fathers.

The office with which the compiler is connected has had information concerning the formers of the POAU, of its present officers and the chief speakers at its mass meetings, for some time, but hesitated to publicize it lest he be charged with harboring the same sort of animosity with which he knows their hearts to be filled. But since numerous persons have written us for information about the Protestant churchmen and "the other Americans united" to wage an anti-Catholic campaign, we feel obligated to supply the information. It will be served without venom, and will consist of data which have already appeared in the public press.

Different From Past Campaigns

Past campaigns against the Catholic Church, such as those conducted by the Socialists through *The Menace* and fifty other sister publications from 1911 until 1920, and later by the Ku Klux Klan, were conceived and promoted chiefly by those who saw an opportunity to become rich by capitalizing on bigotry. They, it is true, received a great deal of cooperation from ministers of the gospel and from the sectarian press—but they were not started and organized by Protestant churchmen.

The POAU was born at a conference of leading Protestant ministers of many denominations (October 14, 1947) who invited "other organizations" to join them, to check, as they say, the political activity of the Catholic Hierarchy, to forestall cooperation, if not union, of this nation with the Catholic Church, to keep the Catholic Church from capturing the public schools as they had allegedly done at North College Hill in Cincinnati; to have Catholic Sisters removed from the teaching staff of public schools; to see to it that no federal or state aid would be paid even indirectly for the support of parochial schools, and to have the laws in the seventeen states, which allowed public-school children to receive religious instruction on released time, recalled—as well as those laws which allowed bus transportation to children attending non-public schools.

Credit quite universally given to the Catholic Church as the one strong bulwark against Communism, the reaction of the non-Communist world to the treatment of Cardinal Mindszenty, the inclusion of so many intellectuals among converts to the Catholic faith, the crowded Catholic churches on Sunday as against the empty Protestant churches — all these seemingly

created a worry among Protestant leaders. But instead of conferring and planning to build up their own organizations, they decided to invite the Protestant membership of all denominations as well as of anti-Catholic and irreligious groups to join into one strong opposition body.

The POAU established its headquarters in Washington, whence circular letters and much printed matter has been sent to preachers and to members of Congress and the Senate, in order to direct their attention to the dangers of organized "political" Catholicism.

In January, 1949, the first large meeting in Washington was held, with Bishop G. Bromley Oxnam as its chief speaker. He addressed more than 3,000 clergymen, teachers and professional leaders, social service workers, etc. He was chosen, as other speakers have been chosen, chiefly because of his anti-Catholic record. He had toured the country from California to New England denouncing the Catholic Hierarchy and blaming the Catholic Church for the "tensions" which, he observed, were growing between Catholicism and Protestantism.

The next meeting (January, 1950) was addressed by Dr. Charles Clayton Morrison, long editor of *The Christian Century* which, once a dignified weekly periodical, a few years ago, became more anti-Catholic than pro-Protestant. Some 2,500 persons of the same professions attended that meeting.

This year, on February 1, 1951, Paul Blanshard, whose anti-Catholicism was first noted through the articles he published in *The Nation* and later through his work "American Freedom and Catholic Power" (which, he told his audience of 2,000, has reached a circulation of 160,000 copies) was selected as the chief speaker—also because of his anti-Catholic writings alone.

As an example of Blanshard's blasts note the following: He observed that "the dollars which American Catholics put in the collection box *every Sunday* are being used to build a Vatican imperialism that is so powerful that the Pope can destroy any of the Catholic parties in Europe in forty-eight hours." He had just said that many of the countries of Europe were dominated by Catholic parties.

The Catholic Hierarchy in this country, he said, is "an agent of a foreign power," as is every Catholic church and school. Reuben H. Markham must have had this charge by Blanshard in mind when he wrote in *Let Us Protestants Awake:*

"For a church to become a fringe or satellite of a Communist Party means that it has committed suicide—and that is what is happening to sections of Protestantism . . . Some Protestants considered world Communism a grand ally in their sectarian fight against the Vatican. The Kremlin was expected to run in-

terference for us Protestants through the Catholic lines. This alliance constitutes a very sad chapter in the history of Protestantism."

Blanshard blamed the Church for preventing the Federal Aid Bill from passing, not telling his audience that there would have been no Catholic "flood of letters" to their representatives in Washington had not the very POAU previously sent out a gleeful letter to the Protestant clergy of the country to say that it had licked the Catholic Hierarchy, and that the Barden Bill, backed by this organization, would pass.

Later we shall deal with Paul Blanshard and his book.

POAU'S Declared Objectives

In a circular letter announcing the third annual convention of the POAU, at Constitution Hall, February 1, 1951, the following were listed as the objectives of "Protestants and Other Americans United":

(1) To mobilize public opinion in support of religious liberty.

(2) To resist every attempt to break down the wall of separation of Church and State.

(3) To oppose the appointment of an envoy to the Vatican.

(4) To work for the repeal of any law which sanctions the granting of aid to church schools from the public school treasury.

(5) To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of Church and State.

(6) To unite all patriotic citizens in a concerted effort to prevent the proposal of any bill by Congress which allots to church schools any portion of a Federal appropriation for education.

(7) To give all possible aid to the citizens of any State who are seeking to protect their public schools from sectarian domination.

In the same circular the following reverend gentlemen are listed as officers of the POAU:

President: Dr. Edwin McNeill Poteat, ex-president of Colgate — Rochester Divinity School;

Vice-Presidents: Bishop G. Bromley Oxnam of the Methodist Church; Dr. Charles Clayton Morrison (former editor of *The Christian Century*), and Dr. John A. Mackay, President of the Princeton Theological Seminary.

Treasurer: E. H. DeGroot, Jr.,

Recording Secretary: Dr. J. M. Dawson, Baptist church official.

Will you now take a glance at the picture we present of each of these present officers, and their colleagues.

What If Catholics Did The Same?

An Army chaplain recently

observed that if Catholics organized a counter movement and called it "Catholics and Other Americans United for the Extinction of Racial and Religious Bigotry in our Midst" (a COAU), 80% of the American people would rally behind it.

We fully agree with him, but it is not likely that such a counter movement will be organized by Catholics. Few Americans have any fear of a union of Church and State in this country, but they do fear that our Republic is endangered by organizations at work to divide our citizenry, and thus "give encouragement to the common enemy" of all religions and races.

"One of the great inducing causes for the closer union of Catholics and Protestants in the future will be the necessity for combating irreligion, atheism and anarchy."—The Westfield (N. J.) *Leader*, June 23, 1915.

A Methodist minister said to an Episcopalian: "We have just finished a very successful revival."

The Episcopalian asked: "How many new members did you win?"

"We did not win any, but we got rid of three very undesirable members."

JULIE --- Or Housekeepers Are Hard To Get

"Boy, am I glad I'm a bachelor!"

Code and Cult

P. J. Lydon, D.D.

St. Patrick's Seminary
Menlo Park, California

John was baptized in the Methodist sect and Mary in the Baptist. They were married and divorced. John wishes to be a Catholic and to marry a Catholic. May not Canon 1127 allow this? "In re dubia," etc.

No; these baptisms are presumed to be valid unless in a particular case the contrary can be proved. Bad theology of the minister does not affect the validity as long as the proper matter and form were used and the minister intended to *do* what the Church does (not necessarily what the Church *intends*).

The Holy Office gave this answer to the question of some American Bishops since certain authors in this country were misleading on the subject. It was concerned with baptism in five American sects — Congregationalists, Baptists, Methodists, Presbyterians, Disciples of Christ. (H. O., Dec. 28, 1949; *The Priest*, Sept., 1950, p. 691).

Henry was baptized as a Protestant and he married Julia not a Catholic but about whose baptism or non-baptism nothing can be proved. Perhaps she was never baptized. Can we send this case to Rome? Henry wants to marry a Catholic.

No; it must be proved that Julia was *certainly not baptized.* This is clearly stated by the Holy Office in the rules for the "Montana Case."

Peter is doubtfully baptized as a Protestant and Mary is certainly unbaptized. Since Peter wishes to marry a Catholic, can the bishop handle this case under Canon 1127?

No; it must be sent to the Holy Office upon the conversion of either party (H. O., June 10, 1937). If both non-Catholics are *doubtfully baptized* (insoluble doubt) we cannot allow another marriage (H. O., June 10, 1937; A. A. S., 1937, p. 305).

John, a baptized non-Catholic, in 1938 married Mary who is certainly unbaptized. They were divorced in 1942. John then married Julia and they were divorced in 1946. He now wants to marry a Catholic woman and to be a Catholic. Can this be allowed?

The *first* marriage was "per se" valid (Canon 1014). Hence the second union with Julia was null because of Bond ("ligamen"). The first marriage may be dissolved by the Pope if all the conditions are verified.

An unmarried woman comes into the rectory and says that she wishes to marry a divorced man. What questions should I ask?

Let the man or married woman come in, if possible.

1 — Get names and addresses.

2 — Your religion? Catholic? Non-Catholic? Baptized in some sect? Where, when? Not baptized? Your wife (husband) a Catholic? Non-Catholic? Baptized? Not baptized? Both baptized? Go back to the *first marriage* if he was married more than once (Canon 1014). How can you prove what you say? Witnesses, names, addresses? Do not suggest causes that would invalidate, e.g., "If she wished a merely trial marriage the marriage is null." This may lead to perjury. Do not promise a speedy and favorable solution. The Matrimonial Court will deal with the case in detail. Never say what the effect will be if they are baptized or not. Send the party to the Chancery for questions.

A doubtfully baptized non-Catholic is converted to the Church. We baptize the person conditionally but is it really required that he, or she, confess and be absolved "sub conditione" after the conditional Baptism?

In theory the question is disputed among theologians, but in *practice* we demand confession. The Instruction of the Holy Office to the Bishop of Philadelphia (July 20, 1859) required confession and the Second Plenary Council of Baltimore demanded that this be made a practice (n. 242). The Third Plenary Council (n. 122) insisted that this be observed. This was the answer to bishops in other countries also (Sabetti-Barrett (1939), p. 677; Lehmkuhl, II, n. 320).

The method, as we know, is: "A,B,C," — 1) Abjuration of heresy; 2) Baptism conditionally; and 3) Confession with conditional absolution.

I think that even one act of the Rhythm System with the intention of avoiding offspring is a grave sin.

You are against the *decisions of the Holy See and the common teaching of Catholic theologians.*

a) The confessor may prudently advise this method in order to correct an onanist (S. P., June 16, 1880). If it is sinful "in se," how can it be advised? Can we advise perjury for a good cause?

b) All Catholic theologians allow it as a practice for a *good cause* and with certain *safeguards.* If this is allowed for a good cause, how can it be wrong "in se"?

"Sometimes it is no sin, sometimes a venial sin, sometimes a mortal sin" (Doyle, "Cana Is Forever," p. 197). We Catholics are not promoters of childless marriages on principle.

c) Rhythm is not the same as modern birth prevention. In birth prevention there is "an abuse of a faculty" (Pius XI, "Casti Connubii," 1930).

What about the lawfulness of artificial insemination?

Generally, it is forbidden since it is unnatural. If the husband cannot have full intercourse it is allowed to complete the act by artificial means, that is by providing that the semen enters completely. Other methods apart from lawful coitus are wrong,

e.g., "donors" tapping of testes, masturbation by the husband or another man, (Pius XII's Address to Physicians on Sept. 29, 1949 — *Catholic Mind,* April, 1950; "Medico-Moral Problems," II Catholic Hospital Association, St. Louis, p. 14 ff). This address of the Pope sets aside some views of theologians found in the literature on the subject.

What did Rome decree lately about Chant in Seminaries? Does this apply even in the Major Seminary if Music was taught in the Minor? How often should instructions and practice last? Must there be examinations in the subject as well as in other studies?

The S. C. of Seminaries issued this Letter to Bishops on August 15, 1949. It quotes the Apostolic Constitution of Pope Pius XI, Dec. 20, 1928 (nn. 1-2). The decree applies from the Minor Seminary even up to the end of the theology course. "There should be short but frequent and almost daily practice in reading and singing Sacred Music." There must be examinations just as in other subjects. It is a necessary discipline. ("The Jurist," April, 1950, p. 238; Bouscaren — Digest, I, p. 598).

It Really Happened

The new server hurriedly set up the side altar for the visiting young pastor from southern Indiana. As Father started up the single step to the altar, preparatory to placing the chalice on the altar and opening the missal to the proper Mass, the little acolyte suddenly realized there was no bell on the step for sounding at the proper times of the Mass.

The boy whispered his predicament to Father, and the young pastor, amused, thoughtlessly whispered back to the boy, "Oh, just whistle!" and proceeded to start Mass.

You can imagine the pastor's astonishment when he thought he detected three faint whistles emanating from the server boy at "Sanctus, Sanctus, Sanctus" and was certain of it as three whistles softly crescendoed and decrescendoed at the Consecration.—**Contributed.**

The Negro "Rib"

So ridiculous are some of the Jim Crow methods and nuances of color that Negroes often find them more humorous than pathetic. A Negro in the South caught going through a red light tells the judge, "I saw all the white folks going on the green light and I knew that wasn't for me." To the Negro that is funny, although not being allowed to go through "for white" doors of theaters, hotels and depots is not.—**Ebony.**

Sermon Suggestions

For the month of May ✠ *J. F. Noll, D.D.*

Trinity Sunday

May 20, 1951

Failure Of The Laity

THE picture of the American population in relation to church membership is, in brief, as follows:

(1) The Catholic Directory records Catholics in round numbers, 27,000,000 among the 150,000,000 people residing in the United States. This Directory reports those who are known to the Catholic pastors of our country as practicing and contributing parishioners.

But in our cities there are many who have never identified themselves with any parish, some attending church quite regularly and others not. **In many cities twenty per cent of all Catholics are married wrong and cannot receive the Sacraments.** A large percentage of them could have their marriages validated. If a census-taker asked them what their religion is, these would evidently say that they are Catholics. This would bring the total number of Catholics past 30,000,000. But it still means that there are 117,000,000 of our fellow countrymen who are not Catholics.

Are they Protestant? No, about 70,000,000 of them are neither Catholic nor Protestant. They are not affiliated with any church whatsoever, and would be just as disposed, if not more disposed, to give the Catholic Church a hearing, than to give a hearing to any of the Protestant churches.

Those who are Protestant are only about one-third practicing Protestants, according to the latest official Yearbook of the Federal Council of Churches. In fact, according to this Yearbook, only about one-third of all Protestants attend church more than once or twice a year. We, of course, would not count as Catholics at all those who would be so indifferent as that.

(2) Among the 117,000,000 non-Catholics are about 5,200,000 Jews who, for the most part, like Protestants, are only nominal members of the Synagogue.

We have noted before that Catholics are very unevenly distributed over the nation; that while they constitute an average of one-third of the entire population of the fifty largest cities of the United States, and in some cities constitute from 40 to 70 per cent of the entire population, only 20 per cent of them live in rural America as against 80 per cent among Protestants. In other words, Catholics are chiefly

an urban and Protestants are chiefly a rural people.

In the State of Georgia there is a resident priest in only 16 among the 160 counties, which accounts for most movements against the Catholic Church, such as the Ku Klux Klan, originating in that State. The situation is even more extreme in the State of North Carolina.

We have said that most people who know Catholics by personal contact in our large cities are not steeped in prejudice. The attacks on the Catholic Church appearing in sectarian magazines and fostered by certain organizations, such as that known as "Protestants and Other Americans United," would not make much impression on them. They judge the Catholic Church by the members whom they know quite intimately, and actually sicken at the organized campaign against the Church. It rather disposes them to be more friendly to Catholics, and that is why it is our duty to be of some help to them.

(3) Christ ordered His gospel to "be preached to every creature," and that mandate can be executed only by the Catholic laity, since very few non-Catholics attend Catholic churches where they might receive instruction from the pulpit. They are, for the most part, indifferentists, and they are that because they see much confusion in Christianity as they know it. It needs to be shown to them that the Catholic Church is "essentially" different from all others; that its divine origin, its divine character, its continuous existence from the time of Christ can easily be proven.

If these non-Catholics believe that all Christian churches are human, they are logical in concluding that none of them is necessary, because no human being is authorized to found a Church and promise everlasting salvation to his followers. Only God can offer Heaven to anybody on any terms, because Heaven is His. Therefore, it is essential that these people know that God did actually establish in this world a universal Church, called by Christ so often the "Kingdom of Heaven." Evidently there could only be one Kingdom of God and one plan of salvation, which is through His Kingdom on earth to His Kingdom in Heaven above. People will readily understand that if Heaven be God's home, its life must be of the supernatural and divine kind, and not of the human kind. That being true, supernatural means are needed by man on earth to reach his supernatural destiny. Only a Church established by God can have such means, because no human being can create or provide supernatural things.

To the Catholic all these things seem so self-evident, and they would seem equally evident to the non-Catholic if he had a correct picture of the Catholic Church as distinguished from others.

Conclusion: If you entertained even a modicum of true love for a non-Catholic relative or friend you would feel it your duty to provide him with the knowledge he should have when there is question of salvation being at stake. You should be a missionary not only by the distribution of literature, but by representing the Catholic Church creditably through your good example, and by praying for the one with whom you would like to share the gift of the true faith.

Second Sunday After Pentecost

May 27, 1951

Corpus Christi

ONE of the most beautiful feasts in the Church, as it should be, is that of Corpus Christi, which, in practically all city parishes, is publicly observed on the Sunday within the Octave of the feast, but which, in Catholic countries, over several centuries, was observed with great pomp and solemnity on the feast day itself, which falls on Thursday.

(1) You will readily understand why the Church should observe the feast representing the greatest thing in the possession of the Church on a different day from that on which the Holy Eucharist was instituted. Christ had promised the Holy Eucharist a whole year before He offered His first Mass, and commissioned His Apostles to continue it "in every place from the rising to the setting of the sun" "until I come," and, therefore, His Apostles were awaiting the fulfilment of His promise. His last night on earth arrived, and if He were to do it at all He must do it then. The words of institution are quite familiar to you as well as the commission to His Apostles "do ye this in commemoration of Me."

But Holy Thursday falls during Holy Week, and during that Holy Week the Church is pre-occupied with the observance of the Passion and Death of Jesus. It falls on the eve of Good Friday, not a fitting day for a public celebration, although the Eucharist is carried in a solemn procession to some altar or other Repository within the church, after which the main altar is stripped and the tabernacle remains empty until Holy Saturday. After the Mass and the procession through the church on Holy Thursday the people are invited to worship privately throughout the day and, in many places, throughout the night, until the services of Friday morning, when the Host in the Repository is brought back to the main altar and consumed.

There is no real Mass, as you know, on Good Friday. The service is called "The Mass of the Presanctified," because the Host consumed is that consecrated on the previous day.

(2) The Church set the feast of Corpus Christi on the Thursday following Trinity Sunday and, in Catholic countries, it is a Holyday of Obligation. After the Mass in the Cathedral, all the parishes of a city unite and follow a procession which wends its way through the city streets to several parks in succession, at an altar in each of which Benediction is given.

Until the war it was customary for the procession in Cologne, Germany, to last all day. Throughout the morning the procession was through the large city, and in the afternoon it was placed on a boat which sailed up the Rhine River for a couple of hours, while the Cardinal, Bishops and clergy knelt on prie dieus in adoration.

In Brussels, Belgium, the same kind of procession was held on Sunday afternoon with all the gov-

ernment officials, even the King, participating.

Too great attention cannot be given to the Eucharist, and it is sad that our Emmanuel may not be carried out of all churches through the city streets in order to bless all the people.

In our own country, because the procession within the church takes place at a high Mass, only a small proportion of the congregation actually observes the feast as the Church would have it observed.

Our religion is just too routine, Corpus Christi Sunday meaning no more to the people than any other Sunday, and there is the same passive participation in its Mass as there is at any other Mass. This bespeaks a lack of gratitude for the greatest gift that God gave to His Church and to you.

(3) It is because of our lack of reflection that the magnet of the Eucharist does not attract more boys to the Priesthood and Brotherhoods, girls to the Sisterhoods, and both men and women to Religious Orders and Congregations. In the Middle Ages there were more members of Religious Orders of Men and Women than the Church actually needed to pursue her work, but today there is a crying need for a big increase in vocations. There would be no Priesthood or Brotherhood or Sisterhood of any kind if it were not for the Eucharist. We would not have Sisters and Brothers to operate our schools, nor clergy to do more than preach and teach.

One of the saddest aspects of Protestantism is that its churches are not only empty of people throughout the week, but are deprived of the Personal divine presence in the Holy Eucharist. Their churches are not "Houses of God," if God does not personally dwell with them; and if the people who are given to prayer and works of charity are deprived of what God wanted to be the chief nourishment of souls. The good sincere people among Protestants may be united to God by grace, but not by personal union, such as it is our privilege to have.

The average parish has not given to the Church the number of priests which it has had as pastors over the years, nor nearly as many Sisters as have taught in its school from the beginning.

The greatest ambition of good parents is to have a boy in the priesthood or in the religious life, and a girl in some Sisterhood, where they can more certainly sanctify themselves, where their prayers can bring more benefit to parents and the home than the children could bring by going to work and giving all their earnings to their parents.

Because God has promised to remunerate a hundredfold even here those who leave parents and home for His sake, He sees to it that they have solid social security from the day they leave home until their death. They never are out of the means of sustenance, while they teach the children in schools and nurse the sick in hospitals, and they, more than any other people enjoy "the peace of Christ which surpasses all understanding."

Conclusion: Encourage your children to have great devotion to the Holy Eucharist and Christ will love them dearly. If He should call on any of yours to serve Him by profession for life, you should regard it as a great honor, and

give the children all the encouragement you can.

Even the boys of parents without means can find their way to the priesthood if God has called them thereto—and, therefore, even that consideration should not deter parents from giving encouragement to their desire. Have your children pray for their vocation whatever it be—even if it be marriage — from their earliest youth, and you, their parents, should pray with them.

Third Sunday After Pentecost

June 3, 1951

The Feast Of The Sacred Heart

LAST Sunday you were reminded that too little appreciation is shown by Catholics for the Holy Eucharist, for which reason the Church instituted the feast of the Sacred Heart, which falls on the Friday immediately following the Octave of Corpus Christi. Most of you belong to the "Apostleship of Prayer in Union with the Sacred Heart," but most of you merely fulfill the little first condition for membership without realizing the significance of that membership.

(1) Like Corpus Christi the feast of the Sacred Heart is observed in the Mass and in the Divine Office of the priest for a whole week, which means that for two weeks the Church is trying to penetrate your minds and hearts with the same lesson.

The Feast of the Sacred Heart grew out of an apparition of Jesus to Margaret Mary Alacoque, to whom He expressed His grief that His continued presence in the Eucharist was so generally ignored. He regarded this as base ingratitude on the part of the people.

His invitaiton "Come unto Me all ye who labor and are heavily burdened and I will refresh you" has been ignored in recent centuries by all except a few people in every parish.

When He appeared to Margaret Mary He exposed His Heart bleeding, surrounded by a piercing crown of thorns, yet at the summit there burned a flame of love. He said to her "behold this heart which has loved men so much, which has been loved by them in return so little."

The heart is the symbol of love, and devotion to the Sacred Heart is designed to cultivate deep personal love towards Christ's Person, especially in the Holy Eucharist, as well as gratitude for His passion and death and His supreme gift to mankind.

He asked not only for love but for reparation, and that is why He advocated the reception of Holy Communion on the First Friday of each month for nine months—a Communion of reparation for the ingratitude of people, for their indifference, and more particularly for their sins, every one of which pierces that heart.

(2) The Apostleship of Prayer counts many millions of members, but we feel that most of them are not very serious about the matter which led to the introduction of the Apostleship of Prayer. I doubt

whether most members even make the Morning Offering, which is the first condition for active membership—and most of those who do make the Morning Offering, never advert to it during the day. They are expected to live "in union with Christ," and to do all for His honor and glory.

We live in an era which the Holy Father calls the worst since the deluge, by which God got rid of sin by getting rid of sinners. At that time He spared only eight people of the human race. In our generation He has afflicted the world by two wars, with a seething volcano ready for eruption at any time into another.

The peace following World War II was never won and, therefore, that war was never won.

But the lessons of the war have not been learned. The world is more evil than it was before those wars, while the purpose was to cure evils, to bring people to their senses, to incite them to repentance and to a return to God by the strict observance of His laws, and by personal union with Him through grace and the means of grace.

Catholics are prone to do only what is of strict obligation. They fill the churches on Sunday, but leave them nearly empty during the week, when at least one member of every family could attend weekday Mass and receive Holy Communion.

(3) There is a very intimate relationship between devotion to the Sacred Heart of Jesus and to the Immaculate Heart of Mary. You pray that your heart may be made like unto Christ's. Mary's heart was made like unto Christ's and, therefore, we do not slight Christ in the least when we approach Him through Mary. A devotion established a few centuries ago by a recently canonized French saint, whose name was DeMontfort, was designed to cultivate the practice of approaching Christ through Mary, to offer everything we do for God through Mary, and even to receive Holy Communion with Mary's heart, with Mary's disposition.

Over thirty years ago Mary appeared to three little children in the woods near a place named Fatima, in Portugal, the purpose being to inaugurate devotion to her Immaculate Heart. She promised great things, even victory over the enemies who have created much trouble for our country during the past decade. We are now in combat with that enemy, but we are not following Mary's recipe for a victory. That recipe was "repentance, penance, devotion to her Immaculate Heart" as that of the "perfect creature."

When Pope Pius XII inaugurated the Holy Year, he started the campaign for "the great return" by which he meant a return of all apostates to the Church, the return of all sinners to a better life. Mary even promised that Russia with her nearly 200,000,000 people would be converted to the Catholic faith, if members of that faith throughout the world would pray daily for victory, and make themselves worthy of a hearing by leading the kind of life they are expected to lead as children of God and soldiers of Christ.

Conclusion: You who have made a novena of Reparation Communions by receiving on the first Friday for nine months, should not have stopped there. Why not observe a Triduum every month by receiving on the first Friday, the

first Saturday, which is in keeping with Fatima's wish, and then on the Sunday?

Prayer and repentance are the only things which will pierce the clouds and reach the throne of God. Those who govern our country and other countries are ignoring God completely and depending on their own ingenuity both to win wars and to attain peace. If God be against them they will never be able to bring real peace into the world. There should be the "Peace of Christ under the reign of Christ," and not under the reign of Stalin or Hitler or even a President of the United States.

Fourth Sunday After Pentecost

June 10, 1951

Convert Making

IN The Paulist News an analysis was made, a year ago, according to territorial distribution, of the converts received in the Catholic Church during the year 1948. They totaled 117,000.

(1) In the eastern states, where there are 13,000,000 Catholics to 43,000,000 non-Catholics, 40,110 converts were listed for that year, averaging only one to each 320 Catholics.

In the north central states, where Catholics average only one to five of the total population, there were 37,022 converts received into the Church, averaging one to every 125 of the Catholic population.

In the western and southern central states, where Catholics number only one out of eight, there were 13,826 converts, or one for each 144 Catholics.

In the southeastern states, where Catholics number only one out of 20, or 5 per cent of the total population, 8,238 non-Catholics entered the Church, or one for each 165 Catholics.

In the southwestern states, where Catholics number about one out of six, 4,397 converts were received, or one for each 367 Catholics.

In the Pacific states, where the Catholic population is about one out of five, 13,457 people embraced the Catholic faith, or one for each 170 of their number.

It will be noted from these figures that more converts are made proportionately in communities which are less Catholic, while one would naturally suppose that where Catholics number one to three the proportion would be very much larger. In those states each Catholic would only have to pray and work for only two non-Catholics to have full coverage of the states. But they are so indifferent that they are not doing that.

(2) Father Arendzen, who made the compilation noted above, makes this observation, which I shall read to you:

"We can never be zealous enough for two things: the glory of God, and the salvation of our neighbors. Since God sent His only-begotten Son on earth to teach us the way to heaven and through the membership in the Church gives us immense graces, it is evidently giving

glory to God to further the knowledge of the truths Christ taught and the means of grace He instituted. It stands written that Christ 'loved the Church and delivered Himself for it.' A Christian therefore who is indifferent toward the spread of the Church Christ founded and makes no effort that his neighbors should join it, dishonors Christ and robs God of His glory.

"Secondly, indifference to the spread of the Faith involves a cruel attitude toward our neighbor and a callousness toward him, which is sinful and inhuman. How will it help our neighbor that we know that he **can** save his soul, when we are not interested that he **does** save his soul? All the damned in hell **could** have saved their souls, but they didn't. Who can tell how many would have saved their souls if they had known the fullness of the Catholic Faith and had the use of the Sacraments and the riches of the Catholic Church?

(3) God has appointed but one road to heaven and one guide on that road. It must therefore be a calamity not to know that road and not to recognize that guide, even if this ignorance be not in itself sinful.

God will in His mercy not allow that man to perish unless by personal sin. Those who walk in darkness are more likely to stumble than those who walk in the light, so those who walk in the darkness without Christ, "the light of the world," are more likely to falter in the exercise of their free will than those who walk in the noonday of the Catholic Faith, though, if they persevere unto the end they, too, will be saved.

The most important questions for you to ask yourself are "What have I been doing? Have I been regarding my faith as something for my private practice alone? Is there any excuse at all for this indifference, considering that I may even have a non-Catholic relative, and surely I have many non-Catholic friends who would be eager to learn something about why I am what I am?"

Where you are blameable is that you are more disposed to **follow** the indifferent than to lead them to Christ.

Conclusion: During this Holy Year pray for those non-Catholics in whom you are interested, and give them at least pamphlet literature to read. Invite them to join an Inquiry class, and win their confidence by setting them an example of right living.

"Gay Irresponsibles"

"Counterattack" was right to point the finger. Let the people who have been fooled by the Communists clear themselves. There is too much at stake today to start coddling the bedfellows of traitors.

People might innocently enough get taken in by one or two Red fronts, but when it happens by the dozen and half dozen, the only thing that gets cheaper is their standing as trustworthy Americans.—Rev. Charles O. Rice (Quoted in **Information**).

Book Reviews

The Eucharist and Christian Life

Original work of The Late Cardinal Goma

By Aloysius J. Willinger, C.SS.R., D.D.

Paterson, New Jersey
St. Anthony Guild Press, 1949

THE busy life of the parish priest leaves but little time for the perusal of learned books of theology; yet it is axiomatic that the spiritual life of the clergy, and through them of the people, cannot be sustained and deepened except through constant reference to the sources of spirituality which lie in theology. Hence the importance of a book such as the present which appears in English guise from the pen of the Bishop of Monterey-Fresno.

Subtitled **Theological Studies and Supernatural Psychology Concerning the Blessed Sacrament,** this little volume is an adaptation of the first part of Cardinal Goma's treatise on the relationship between the spiritual life of men of our own time and the Holy Eucharist. There is, as Bishop Willinger notes in his introduction, no attempt at novelty. But the old familiar truths of Christian teaching concerning the Eucharist appear here in the new context and the new terminology which the progress of human life demands. And this book would well reward its priestly readers if it did no more than center their attention once again on the Scriptural and Patristic texts, well conned in the seminary, but perhaps a little forgotten in the exigencies of a twentieth-century existence.

Actually the book does much more. It provides a diffuse commentary on these texts, and relates them to the liturgical life of the Church. To this reviewer, this is one of the principal values of this book. It fills the mind with the substance beneath the form, and the words themselves, when again encountered, must needs take on new pertinence.

Aside from the introductory chapter on "Basic Concepts of Supernatural Life," the book follows the traditional division of the tract on the Eucharist into three sections. In the first of these, on the Real Presence as the object of Catholic worship, the life of Christ in the Eucharist is thoroughly discussed.

The chapter on sacrifice as the essential act of Christian worship is perhaps less absorbing, because the doctrine is so familiar and the form imposed by the author—a discussion of the Mass as adoration, thanksgiving, expiation and impetration—is sufficiently commonplace in modern Eucharistic literature.

In the last chapter, the author develops at length the figure of the Eucharist as the bread of the supernatural life. In two excellent sections, on the laws of supernatural biology and on the laws of supernatural psychology, the author demonstrates the necessity and the efficacy of Eucharistic communion in the spiritual progress of the Catholic. Of especial interest is the rather brief discus-

sion of the Eucharist as the joy of the supernatural life. In his supernatural psychology Cardinal Goma gives his entire attention to the Eucharist as the intimate link by which the Christian, adopted through Baptism as the son of God, comes to know his adopted Father and to share fully in the tremendous gifts of His grace.

Throughout, the book suffers perhaps a bit from the necessary defects of translation. The affective style of a Spanish writer cannot, and should not, be lost in translation; yet it falls somewhat strangely on the less emotional ears of the Anglo-Saxon. Yet this book is valuable to every priest, and in particular to every student of theology. It will open new vistas of devotional life in the veritable jungle of dry theses of theology, and it will give the experienced preacher a thousand themes with which he may refresh his Eucharistic sermons.

A caution may be added. The preliminary chapter on the basic concepts of the supernatural life is less attractive reading and, fortunately, less necessary. This reviewer has no hesitancy in admitting that this one chapter was difficult and unrewarding, at least in some of its sections.—**Bartholomew F. Fair, J.C.D., Philadelphia, Pa.**

The Twelve Fruits

C. J. Woolen

Wagner, New York, pp. viii-184, $2.50

THE author's hope, expressed in the Preface, that this book "will supply a need" is certainly fulfilled, but as in the Gospel-story of the fruits of the sower's seed, that fulfillment must be reckoned as somewhat less than one hundred-fold. There is indeed a glaring need, in English at least, for some definitive treatment of the Fruits of the Holy Spirit, and, if for no other reason, this book is a welcome addition to the short treatment of them in Manning's **Internal Mission of the Holy Ghost** and the mere mention afforded them in most Catechisms and works of either instruction or direction in the spiritual life. But over and above this minimum recommendation there are in the book many fine details and suggestions and applications.

However, the impression is had throughout that the author never comes to grip with his subject. There is about the book a vague suggestion of the scent that indicates the presence of the fruit, but the fruit itself is hard to locate. At the risk of carrying a figure too far, it might be said that the author is always sniffing around the fruit, but never gets his teeth into it.

We miss most of all a theological basis, not necessarily technically theological, but practically so. It is true that insistence is made often on the Indwelling of the Holy Spirit, and many references are had to It as the source of all the Fruits, but this as well as other theological references remain mere references and become repetitious generalities which lose their force and meaning and seem to be dragged in only to pay scant obeisance to the vital reality underlying the Fruits of the Spirit. There is none of the virility—the **virtus et robor**—of the Spirit detectable.

We miss, too, some bond of unity, either that of Saint Thomas (I, II, q. 70, a. 3), who unifies them about the relationship of a man's

soul to itself, to its peers, and to its inferiors, or the more popular grouping of them as indicative of a man's attitude towards God, his neighbor, and nature.

It is still very true that we need a good treatment in English of the Fruits of the Holy Spirit, for this book is not quite the fulfillment of that need. It supplies much material, and many suggestions and applications, but it needs a thorough working-over both theologically and systematically.—**Bart. M. Reilly, S.S., St. Edward's Seminary, Kenmore, Washington.**

Under the Hammer and Sickle

A letter in **Fatima Findings** from a Jesuit priest in Eastern Germany lists in ghastly detail the conditions prevalent in that part of Europe.

"The director of the Catholic Welfare Conference said that 70 percent of the Germans are beggars. The poverty is aggravated by the lack of housing and work. A few examples: a mother and her daughter of 14 years live in a corner beneath a roof having 40 square inches where they can stand straight. They have a small table and a chair; they slept on the floor, later on boards, now on two straw bags with but one cover for both. They have 13 dollars a month income. Another family of 10 persons lives in one room. Several families—80 persons in all—inhabited a space 35 by 8 yards for years, 630,000 from 14 to 20 have no work. 80,000 homeless roam the highways. Five million young people have no paternal roof. Seventy to eighty percent have no bed of their own. More than half of the Catholics in Eastern Germany must die without the last Sacraments, and have no Christian funeral. There, 330,000 children have no religious instruction. All this for lack of priests. In 1945 more than 100 priests suffered a violent death in but one diocese in Eastern Germany. The adjacent diocese had 398 priests; 228 were killed. About 15 million Germans have been expelled from their homes . . . the refugees often saved only the clothes they were wearing. Two-thirds of the Catholics in one diocese are refugees . . ."

Truly these suffering members of Christ's Mystical Body are deserving of our charity and our prayers.—**The Liguorian.**

Eulogy

A Negro preacher said in a funeral sermon: "Now he wa'n't what you would call a good man, but he was what you would call a respected sinner."—**The Family Digest.**

MAGAZINES DISAPPROVED

by the

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MAY, 1951

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List prepared by the Chicago Archdiocesan Council of Catholic Women, 506 S. Wabash Ave., Chicago 5, Ill., and edited by the national office of the N. O. D. L.

Currente Calamo

Continued from page 331

likely gratiae gratis datae. One simply waits and watches; the control is from outside. As a matter of fact, there are instances of stigmatists whose stigmata at their own petition have become entirely invisible, have been borne inwardly. Such was the case with St. Catherine of Siena, with St. Catherine de Ricci.

One confesses that little enough is known about all such manifestations of heroic faith and love. But that any soul might be so devoted to the Sacred Passion as to have it reproduced in one's own body is the important part.

It is this which has so endeared Therese to the Catholic world. Almost as far back as we can recall we've heard something of her. In our prep-seminary days she was already an object of the greatest interest. Later when we were in the major seminary we listened in fascination to an Archbishop, now deceased, who told of his per-

sonal knowledge of her. Particularly do we recall her having revealed to him facts about his diocese which he said were known to him alone.

Mother Augustine Well Impressed

A few summers ago we were in Boulder, Colorado, visiting Mother Augustine, O.S.B., now Abbess of St. Walburga's in Eichstaett, Bavaria. We had heard of her courageous new start in America after having had to flee Hitler's Germany. Mutual friends had arranged the meeting. It was impressive, indeed, so much so that it is with difficulty that we stick to the point here which is not Mother Augustine but her friend, Therese Neumann.

Mother Augustine told us of many conversations with the stigmatist, described some of her mystic phenomena, and as a "piece de resistance" brought forth, with the greatest reverence, as one might bear a relic, a kind of turban or head cloth which Therese had worn and which was stained with tiny drops of blood which had oozed out from the pin points where she had felt the sting of the thorns during her ecstasy.

With all this in view, we were prepared to concur heartily with the opening remark of a recent article on Therese which appeared in the (London) Tablet: "Therese Neumann of Konneresreuth has long been known as the most remarkable of modern stigmatisees."

We were entirely unprepared for what followed—a complete disavowal of Therese and the dismissal of her story as an "astonishing legend," the denomination of A.P. Schimberg's "The Story of Therese Neumann" as "an incredible collection of anecdotes (reminiscent of the medieval "Dialogues of Miracles of Caesarius," the appraisal of her phenomena as "of more psychiatric than theological interest." Her popularity and the spread of her "cultus" the article attributes to "failure to recognize a very unusual case of major hysteria" and "conspicuous lack of wisdom on the part of Therese's entourage."

What brought all this on? The publication of a new study, "The Case of Therese Neumann," by Hilda Graef (Cork, The Mercier Press). Miss Graef, by the way, is no newcomer to the study of mystic phenomena. Further she approached her subject with the usual reverence only to face her startling conclusions reluctantly and after serious and sustained effort. We shall review this work in detail as soon as it becomes possible to do so.

Suffice it for the nonce to say that Graef's work, to our own surprise, is not altogether without precedent. While the fact seems to be generally unknown in the United States, the Bavarian Bishops as early as 1937, went on record as being dissatisfied with conditions at Konnersreuth declaring that "they could not be responsible for the alleged inedia or other extraordinary happenings" there.

Pearson and The Bastille

THAT seasond old historian, Drew Pearson, the omniscientist, let the American public in

on the secrets of the Bastille in his April 6 column. While he didn't go so far as to "predict" ("I predict . . .") its fall, he made errors almost as ridiculous. He seems to think it was an old folks' home, for one thing. Voltaire he noted as a prisoner at the time of its fall—which would have made Voltaire about 105 years old. Even Voltaire, accomplished liar that he was, could never claim such longevity. (He died in 1778—Bastille fell in 1789.)

Pearson, never one to lack big names for his tall tales, added The Man in the Iron Mask also to the prison list. This famous character, whoever he was (maybe Pearson will tell us this next week) had been the victim of Louis XIV; died, according to the official register, at about 45 years of age. He would have been about 128 the day of the Fall.

Considerably the junior among the prisoners was Cardinal de Rohan. Unfortunately for Pearson's story, while de Rohan had indeed been a prisoner in the Bastille, he had been released after a year's imprisonment in 1786. Drew came close that time—a near miss.

Lally-Tollendal, another one whom our learned author arranged to have present on July Fourteenth, presuming that he meant pere and not fils, would have been about 87. Actually he had been executed in 1766 and missed the spectacle!

There were only seven prisoners in the discarded Bastille when it fell—all nobodies: four forgers, two insane, and one whose family hid him there to shield him from the death penalty due him for enormous crimes. Of course the fall of this notorious place, the symbol of irresponsible oppression, is not without its significance. But, after all . . . .

Correspondence

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Editor:

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Correspondence

day for the intentions we receive for them, we can promise prompt acquittal of all Mass intentions sent us, whatever their form or offering—Gregorians, Novenas, anniversaries, Foundation Masses, etc. Prompt acknowledgement is made of all stipends received.

We would appreciate the receipt of any type of Mass stipend from our confreres, be it ever so humble or troublesome.

Oblate Fathers
De Mazenod Scholasticate
Oblate Drive, Rt. 10, Box 41
San Antonio 1, Texas

Temperature of the Font

Editor:

WITH regard to your editorial on the late Dr. Coakley—specifically to his heated font, may I quote from Chapter VII of the **Didache:**

"1. Regarding baptism, baptize thus. After giving the foregoing instructions, 'Baptize in the name of the Father, and of the Son, and of the Holy Spirit' in running water.

"2. But, if you have no running water, baptize in any other; and, if you cannot in cold water, then in warm.

"3. But, if the one is lacking, pour the other three times on the head 'in the name of the Father, and Son, and Holy Spirit.'

"4. But, before the baptism, let the one who baptizes and the one to be baptized fast, and any others who are able to do so. And you shall require the person being baptized to fast for one or two days."

I suppose, though, that the matter of having cold water is as

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by

AURELIO ESPINOSA POLIT, S.J.

Translated by William J. Young, S.J.

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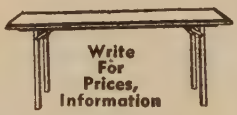

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unimportant as that of having running water or of fasting.

Sincerely,

S.J.W.

Pittsburgh

The Church In Yugoslavia

Editor:

AS you know, the Church in Jugoslavia today is facing great hardship. Her priests have been either killed or exiled, and her parish system has been disrupted. The hope of Catholicism in this martyred country now lies in the many seminarians who are carrying on their studies in spite of unbelievable difficulties.

Father Pavlisic, Rector of the Bishop's Seminary, formerly known as the Aloysius Stepinac Seminary, writes us of the sorry plight of his seminarians. He has 310 students under his care. In age they range from 10 to 26 years. Food is scarce because of last year's drought; clothing is at a premium. Many boys are without shoes, and this year's class of 26 ordinandi lack cassocks.

In his name I appeal to the generosity of the reverend readers of **The Priest** magazine. Much needed Mass vestments have already been donated. Money can't be used. Father Pavlisic would appreciate gifts of used men's clothing, shoes, cassocks, and foodstuffs packed in tin or sacks. In addressing these gifts **care must be taken not to assign any clerical title to the Rector.**

The address to be used is:

Josip Pavlisic
Rudarska Ulica 23
Pazin—Istra—

Jugoslavija
In Christo,
N.F., S.S.S.
Cleveland

When Is a Convert—?

Editor:

CONSIDERING the postulates that:

1. Catholic spouses often make quite a to-do over their converted partners, demanding that they be treated as gingerly as alabaster vases, even long years after their marriage;

2. Converts (Chesterton, Luce, et al.), even long years after their return to or entry into the Church, continue to use some hyphenated expression implying "convert" in some descriptive phrase implying something breathtakingly awesome;

3. St. Paul and a host of others have never been referred to as "converts;"

Is there any objective determinant marking the exact point at which a "convert" ceases to be a "convert" and becomes a "carrying-my-share-of-the-burden full-fledged simple unhyphenated Catholic"?

This is still apart from the question of whether there is a difference in the magnitude of conversion—whether some 100%-converts merit more publicity than 100%-converts.

My request for information is genuine, sarcastic as it may seem.

Sincerely yours in Christ,
F.L.
Cleveland

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ALEXANDER MESIROV

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Correspondence

Back Issues of "The Priest"

Editor:

I HAVE 68 copies of **The Priest**, with very few duplications. They run, irregularly, from November 1945 to November 1950.

I would like to put them in the hands of someone who could use them. Could you:

1) Supply me with the address of some "hard-up" priest or seminarian to whom I could send them? —or

2) Have someone who wants to round out a file of **The Priest** write me for them (he can have them for cost of postage)?—or

3) Put me in touch with someone who will send them to priests or seminarians who could use them?

Sincerely in St. Francis,
Eugene Henry, O.F.M.Conv.
Mt. St. Francis Seminary
Mt. St. Francis, Indiana

Prayer for Priests

Editor:

HAVE you seen in printed leaflet form or have you yourself given a leaflet form to that beautiful prayer "For Myself and My Brother-Priests" appended to the meditation which appeared in the October, 1945 issue of **The Priest**? I like that prayer very much and

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Correspondence

would like copies to give to some of my fellow-priests . . .

Gratefully and sincerely,
Thomas J. Mackin
264 Calhoun Street
Charleston 16

The prayer referred to by Father Mackin:

O holy and Triune God, Father, Son and Holy Ghost! May the possession of the sacred priesthood fill me with equal measures of justified pride and deeply rooted humility. May I be surpassed by none in my devoted care for all that pertains to the sublime Mystery of the Tabernacle. At the holy of holies, the table of sacrifices, let me be saturated with a keen awareness of the divine sublimity of that which, despite my miserableness and sinfulness, I am empowered to do. Day by day, I beg thee, O God, with all priestly devotion, to let my heart and ears hear the admonition to make my life conform to the high dignity and the sacred functions of my state. With priestly abandonment let me put off more and more all that is of the earth, all that is of the senses, all that is sinful, in order to think only of Thee, to live and labor only for Thee, Who shalt be in time and eternity my God and my All! Amen.

Hasley Again

Editor:

I'M only a layman and my running across a copy of your magazine would involve considerable explanation. But I'm glad now that I saw it. I'd like to make comment on Mrs. Hasley's article.

I've spent forty years going to

THE CASE OF THERESE NEUMANN

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confession all over the lot, and I'm blamed if I ever bumped into one of the priests Lucille wrote about.

Everyone I've ever confessed to was almost sinfully kind and forgiving and understanding, and above all sparing of the kind of questions that make an already horribly-embarrassed patient feel like sinking through the floor. I have had nothing but tremendous consideration—a kind of divine courtesy which took the position that if the poor guy is sorry enough to have the courage to come in here and say that he's an awful fool, then there's no sense in making it tougher for him than it is already.

All the other males tell me the same. But I suspect that females often go to confession looking for a chat about their virtues or something, and when all they get is a considerate absolution, they think they've been cheated.

Whereas what a man wants is to be forgiven and get out before his red face sets the place on fire....

In Christ,
(Mr.) Joe Breig

Cleveland

"Protestants, Awake!"

Editor:

LON FRANCIS' excerpts from Reuben Markham's booklet "Protestants, Awake" (March issue of The Priest) should be compiled, edited, and made available to parishes for distribution to non-Catholics and Catholics alike. Real "Catholic Action" this would be—

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M. O'Connor
Church of St. Margaret Mary

publicity in **Life, Look,** etc.

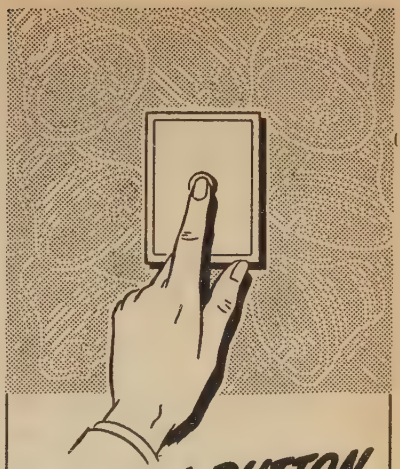
Leg-Work for the Chancery

Editor:

THE following copy of a communication from one of our hard-working and successful pastors may well deserve a mention in your "Currente Calamo."

The Pastor and The Questionnaire

"First of all I should first do and then preach. I did take care of every and all requests to see or contact parties and get the questionnaires filled at the request of other dioceses. I haven't failed once since ordination and numerous are the letters of appreciation I received. Having done my part, I can now preach! Meeting and talking to some priests. I feel they think they assert their "Ego sum" or "I am no fool" when they refuse to contact the parties who should be contacted for a matrimonial case. I think too many cases are not solved on account of passive if not intentional refusal of the priest, who is the logical man appointed to question witnesses. Of course it is not a pleasant job. Neither is the one of getting out of bed at 1 a.m. for a sick-call. But both of them involve the salvation of a soul or souls. An Army Chaplain on the battlefield administers Extreme Unction, publicity admires and



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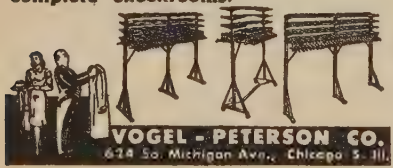

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Chicago 1, Ill.

Correspondence

applauds, and some people will die for publicity.

"But the priest getting the unpleasant task of the questionnaire may have a lot more souls in his hands and on his responsibility, with no publicity for the performance of his duty."

Suggestion: Would it be amiss to have a good lecture during the retreat or in some excellent periodical like **The Priest** on: "The responsibility of performing priestly functions and duties when no glory is attached to it, but only the stern God-given and God-accepted duty of Ordination." This to include, besides hearing confessions at regularly appointed times and being at home to receive people troubled spiritually, the duty of contacting people to help others in their spiritual difficulties?

In caritate non ficta,
A Chancellor

The Latin Breviary

Editor:

THE agitation on the part of a few for a priests' breviary in English stems, no doubt, from the difficulty of understanding every word. Many priests are using the new psalter, which has likely come to stay, and new words occur which may baffle some priests.

It is understandable that some neo-presbyteri, through no fault of theirs, went through a relatively brief course of Latin. Also many priests are unacquainted with the romance tongues, French, Italian, Spanish, Portuguese, hence guessing the meaning of strange vocables is quite futile. Latin is

only remotely related to the Teutonic and Slavic tongues.

I have a suggestion. As it is curbstone advice it is free. Get a fairly complete English-Latin dictionary, such as the one from Follet Publishing Co., of Chicago. As you say the office look up a limited number of unknown vocables each day, write them on a slip of paper that fits in the back of the breviary, or better still write the English meaning lightly with pencil under the Latin vocable in the breviary, to be erased later as the word finally sticks to the memory. In a month you will have found the meaning of one hundred and fifty words, which should just about cover all of the unusual words. The delay entailed in the recitation of the office would not exceed ten minutes. The comfort and satisfaction of understanding every line of the Latin psalms are commensurate with the delight experienced in grasping completely the informative and edifying writings of the Fathers and other authors of the lessons.

I am writing from personal experience, really. When I got the new psalter some years ago I was baffled by new words like protervorum, marcescunt, latebris, praestolor. I was stumped too by the frequent expression "ad amussim" used almost exclusively by one Terentius Varro, 82 B.C., in his writings on farming. So I looked it up and ascertained that "amussis" means a Roman carpenter's rule. I had been taught in Latin class to say "ad unguem," but apparently that would be only the rule of thumb, not accurate

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Correspondence

enough for Roman engineers who built earth-quake proof stone structures without mortar that have lasted 2,000 years.

The hymns too annoy some good confreres. Two or three unknown key words in the hymn will suffice to mess up the meaning of the hymn. Same solution as above. Just look up those mysterious words and the Latin poetry becomes clear—I hope. I have heard more than one excellent confrere say: "Oh, I recite the hymn, of course. I do not know what is meant, but I am for it just the same. Like Augustine I wave my hands and say: 'Certe quod dicitur non est mendacim, sed mysterium.' Translate the key-words and praesto, exeunt Augustine's mysteries."

B. A. Retlaw
St. Mary's Hospital
Rhinelander, Wisconsin

Disappointed In Us

Editor:

IT is with regret that I have come to the conclusion that **The Priest** has fallen short of what we expected when it first appeared. Maybe we expected too much. A few words will explain why I say this.

Lately the militarists of America, in some cases illegally practicing propaganda methods, have been trying to force a vicious system of compulsory military service on this country. Some months ago a piece appeared in **The Priest** telling of the alleged advantages of such training.

I wrote to you in an attempt to present the other side, a devilishly

Correspondence

black side, too, of this evil system. But though months have passed no piece, by anyone, against compulsory military service has appeared in **The Priest**, thus putting it on record, by not presenting both sides, as in favor of this peacetime draft.

Has **The Priest**, too, bowed to our military masters? It certainly looks so. The Catholic Press generally—with exceptions like the Brooklyn **Tablet** — has either avoided this subject or dealt very mildly with it. Such evils as issuing contraceptive devices to soldiers on leave have been completed with practically complete silence. Has America reached the stage where the Army and the militarists are above criticism?

Apparently yes. A syndicated piece telling of the evils of compulsory military service appeared in some Catholic papers—after the Senate had voted in favor of this system. Why did this piece not appear earlier? The question has been before the public for months and it certainly affects the lives and welfare of millions. Maybe when American youths are thoroughly Hitlerized and Stalinized the evil will be recognized—but it will be too late then.

Sincerely yours in Christ,
J.T.D.

Ohio

Begs Books for Seminarians

Editor:

MAY I take the liberty of writing to you on a subject that has been troubling my mind

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Correspondence

since three or four years. I don't like to worry others with my own little troubles, but I feel sure you will not only pardon my impertinence, but actually come to my aid.

Missionaries from India will appeal for funds to give food to their orphan converts; I am longing to give intellectual food to our young seminarians who will have one day to be intellectually alert to meet our present-day adversaries. Our seminary library, on account of several reasons which needen't here be mentioned in detail, is very very poor; of modern up-to-date books we have hardly any. Would it be too much to request you to make an appeal in your paper in my behalf? Any book printed here these last 20 or 30 years, whether on Theology, or Church History, Philosophy (especially Sociology), Asceticism, Catholic Action, Missiology, etc., would be very welcome. The same, of course, would be true of some theological review or similar publications.

Dear Rev. Father, I beg to be excused for the trouble I am causing you. And on my part I can only assure you that I shall not fail to remember you at the altar. I shall also consider it my duty to see that our young students pray in a very special manner for the benefactors who will come to our aid.

With sincerest regards and in union of HH.SS.,

Yours devotedly in O.L.,
J. Pasi, S.J.

St. Joseph's Seminary
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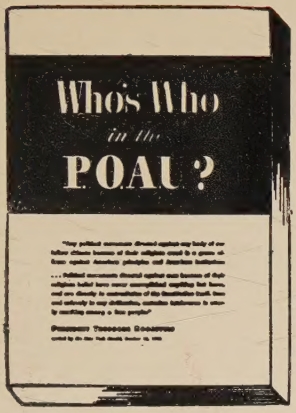

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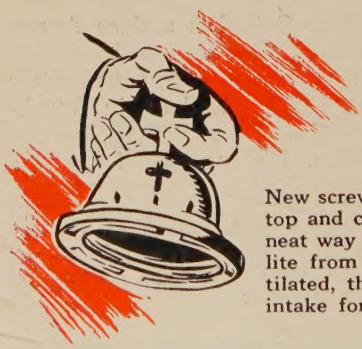

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